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CALVINIST CONTACT

34TH YEAR OF PUBLICATION, NO.1661 SEPTEMBER 22, 1978

Israel presents award for bravery

While visiting Holland recently, Mr. Henk Visser of Red Deer, Alta. was invited to come to The Hague and was totally surprised when he was ushered in to the office of the Israel embassy to receive the highest award of bravery for his performance during the days of Nazi occupation of Europe.

The ambassador, Mr. Shlomo Argov, asked Mr. Visser, 72, if he had any idea as to what was about to happen while he was brought into a room filled with about 30 relatives, friends and acquaintances from Second World War days. Among those gathered there was also his son, Henk, of Calgary who had sent his father on a surprise trip to Holland and who had then made it a point to be there with his wife for the ceremony. "No, I was totally uninformed about this, "replied Mr. Visser.

This recognition was the work of Mrs. Elly Van't Vlie Blazer, the Jewish girl who, in 1942 while bound for a German gas chamber, found refuge with the Dutch family in the town of Zeist, Holland. She was 22 years old then.

"The Visser family adopted me for 2½ years" recalls Mrs. Blazer, "while they had the full knowledge that if they would have been caught, they all would have gone to the gas chamber with me."

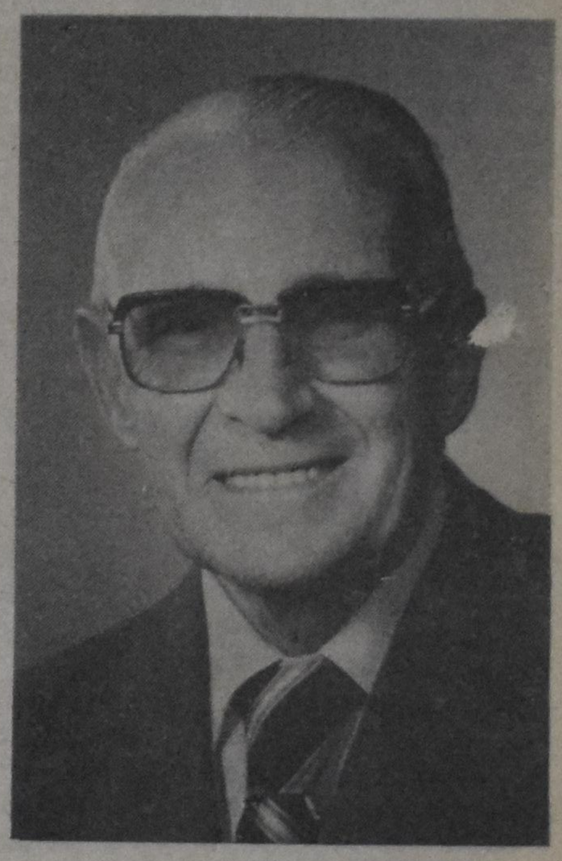
The Visser family, now all in Canada consisted then of three children: John, 6; Henk, 5; and Betty, 2. The children were so well trained to remain silent about the secret guests at their home that not even the next door neighbours got to know.

Also in remembrance to his first wife who passed away in 1952, the "Yad Vashem" award was received by her brother, Mr. Baars.

The Yad Vashem Authority is part of the Israeli Insitute of Remembrance. In 1953 this award became Jewish recognition of bravery by non-Jewish people who risked their lives to protect those of the Jewish race. Besides the silver medallion as received by Mr. Visser, a certificate of honor was also given with the privilege of planting a tree on the Road of Righteousness on the Har-Ha-Zikkaron Hill in Jerusalem. Mr. Visser passed this honor upon his son, Henk.

"We only did what we saw as our duty towards people and towards God", said Mr. Visser. "Our underground had such a good spy system that whenever our home was to be searched we always knew when the Gestapo was on their way."

Mrs. Elly Blazer, one of the Jewish occupants of the Visser home during the war years, said once again that she was glad that all is over but that the greatest credit of the successful outcome of the ordeal was "Dad Visser's strictness with himself and his family. At one occasion the soldiers were already at the door while the secret occupants of the house still had to be hidden, but Mr. Visser was not only a man of principle but also of strict discipline, which undoubtedly was a contributing factor to the saving of our lives".



Mr. Henk Visser

Local flavour adds sparkle to Y.C. convention

More than 2,000 young people from across Canada and the United States attended the Young Calvinist Convention, held in Kingston, Ontario. In this photo the young people were joined by residents of the Kingston area in a mass meeting. For more pictures and the story, see pages 8 and 9.

focus

Reformation home a mission field

BAD LIEBENZELL, West Germany — "Germany has become a mission field," according to Gerhard Weber, executive secretary for 'Missionary Year 1980', a national evangelistic outreach involving the established Protestant churches, free church denominations, and para-church groups.

Commenting prior to assuming his post on July 1, he cited the German church scene to prove his point. "Sunday worship services attract only a relatively small number of people, " he stated. "Christian values and moral standards are increasingly losing their significance. Instead, non-Christian religions, secularism, and practical atheism are gaining ground among us."

He saw ground for encouragement, however, in the unprecedented co-operation in the Mission Year 1980 project. "It is of special significance that the established Protestant churches and large church organizations are willing to plan such a one-sidedly evangelistic program together with free churches and independent evangelistic organizations," he commented.

"The strong missionary emphasis may force other important aspects of the work of the churches and organizations into the background," stated Weber. "But those involved have deliberately taken the possibility into account because they are convinced that the proclamation of the gospel is their primary task."

The new executive secretary stressed that the work of the national office will involve coordination, information, and gathering of materials. The basic emphasis is on regional and local participation.

Youth hits the road again

OTTAWA (CCP) — A hotel chain is helping; police are co-operating; and now the Rev. Norman Johnston needs some volunteers from church congregations.

The volunteers are for an off-shoot of Operation Go Home, a service begun in the mid-60's by Mr. Johnston, a United Church minister and police chaplain here. It tried to help young people who were on the road and destitute.

For a few years the need decreased but the current economic situation has changed that. "More kids are showing up desperate," says Mr. Johnston. "And this time they ran away not in search of happiness but survival."

When they can't find jobs and hear about Operation Go Home, they get in touch. While Mr. Johnston doesn't have many jobs to offer, he can help. In Ottawa, Don Longchamps, executive director of the El Mirador Hotel, offered to keep an open room and provide breakfast and dinner for needy young people while Mr. Johnston arranged transportation back home. And now, Mr. Johnston reports, the Sheraton chain has volunteered to save space in ten of its hotels in major cities across the country.

With this offer of space and a referral assistance from police forces, Mr. Johnston only needs small groups of volunteers across the country to form a network. He hopes some church members may write him and offer to help.

The summer will be a crucial time for young people, he says. "If we don't see them first — the courts will."

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Next week

How to talk to politicians.

VIEWPOINT

Intimate letters of God

You probably received an important letter in the mail this week. It was probably from a relative somewhere; a son or daughter at college, a brother or sister who lives across the country, relatives who live overseas.

I don't know about you, but I treasure letters. I like receiving them and sending them. It gives me a chance to peek at their lives, to see how the children are, what the parents are up to, whether or not their dog is still alive.

When you receive a letter that is properly written, it is almost as though you were visiting with that person for a while. The letter is so descriptive that you can almost smell the coffee brewing in that house a thousand miles away.

Mothers with college-age students can just imagine their son or daughter writing the letter in the middle of a cluttered desk in a cramped room.

And then there are those soul-baring love letters between an engaged couple. Distance may prevent them from seeing each other too often but letters often say more than a conversation on the living room couch.

Letters can be mirrors of your soul. They can reflect the true you. Somehow, when you speak and when you write, you show two different sides of yourself. When you speak, you often need to make a good impression. You tend to say things which you don't really mean. It often simply comes out wrong. But when you write a letter, you have the time and concentration to think things through and it gives you the opportunity to bare your soul.

Letters, when properly written, are mirrors or reflections of yourself. That is why, I suppose, the apostle Paul urged the Corinthians to be "letters of God" — reflections of Him, His image-bearers. Just as a letter contains the author's deepest and sincerest thoughts, so we too should display the thoughts or the will of God.

It is a beautiful thought, isn't it?

Paul also talks about being "letters of recommendation". We often ask for letters of recommendation from an old boss if we are applying for a new job. Young men who want to enter the ministry must first receive a letter of recommendation from their consistories in which they must indicate the young men's spiritual maturity and readiness for seminary training.

Paul urged the Corinthians to "show clearly that you are letters of God" and that the letters are not written with ink but "with the Spirit of God on the hearts of flesh". Such beautiful symbolism!

As "letters", we become walking testimonies of our Author, God. We become reflections of His will. Just as an engaged couple shares their most intimate thoughts, so we also share our thoughts with our Lord . . . to the point where we actually become God's "letter" or image-bearer.

But that means that we must know our God quite well. In order to be His image you have to be close to Him. A bathroom mirror serves no function if you are sitting in the living room. You have to get up and stand close to that mirror in order to see yourself properly.

In a similar fashion we have to have an intimate relationship with our Lord before we can become "letters of God", filled with His Spirit. When you write your next letter in which you intend to bare your soul, think of Paul's words to the Corinthians to become "letters of God". By living close to the Lord we will come to know His will and we will become mirrored reflections of Him.

Keith Knight

by Keith Knight

NEWSVIEWS

Avoid a postal strike, says union

Leaders of the Letter Carriers Union of Canada have indicated that they would "rather settle than strike" and planned to continue negotiations aimed at ending a contract dispute over money.

Although the letter carriers have not gone on strike since 1972, union president Robert McGarry says he is confident that the members will give heavy support to the request for a strike mandate if it ever gets that far. The letter carriers are known as the "quiet union".

The Canadian Union of Postal Workers (CUPW) has traditionally halted mail delivery in the past. They are inside workers and are affected by working conditions and technological change. Inside working conditions are man-made and are therefore "negotiable".

Working conditions for the letter carriers — the outdoors — are by God's design and, even though it may be cold and damp, they are not negotiable.

The letter carriers say they will settle for a 6 per cent wage increase in basic salary. Qualified letter carriers with two years' experience now are paid $6.65 an hour. In addition to the basic salary increase, the union has asked for a cost-of-living allowance of 65 cents an hour to cover past losses to inflation. The Government's nominee on a three-member mediation panel said the Government is prepared to continue the current cost-of-living allowance of 46 cents an hour.

To protect salaries from future inflation, the union also has requested a full cost-of-living clause that would increase the cost-of-living allowance by one cent an hour every time the Consumer Price Index went up by 0.35 per cent over the level of July 1, 1978.

Contract differences, as usual, centre around money. Most negotiations break down because of it, as has been evident during the past six months across Canada.

Perhaps I'm dreaming, but I don't think that there will be a postal strike before Christmas. Letter carriers seem sensible and so does the government in handling this contract. I'm convinced that it will be settled. Sign that "Optimist" and send a copy to the locker room of your local letter carriers.

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DATELINE:THE WORLD

Rev. Johan D. Tangelder

Devil's power is strong against mission work

Missionary work has been described as "the most difficult thing in the world." This is true. Missionary work has always been difficult. Frustrations are manifold in our rapidly changing and turbulent age. For example, Thailand, always considered open towards missions, is now a difficult country to enter. The Overseas Missionary Fellowship submitted 54 applications during the first six months of 1977. Of these 41 were refused and none had been granted by August.

When the Lord had commanded the Church to go and preach the gospel to all nations, He told them exactly what to expect. The gospel would be resisted and the messengers even hunted down. We tend to overlook the hard sayings of Jesus. We prefer to talk about the fantastic growth of the early church, its missionary zeal and the great number of converts added to the church. And we are rightly reminded of the power of Jesus Christ and the Holy Spirit at work in the early church. The work of the Holy Spirit explains the boldness, the passion and the persuasion with which the believers preached and witnessed; the courage with which thousands of martyrs went to their death.

Why the opposition to the gospel? The reason for persistent opposition is easy to explain. The devil! Missions without any reference to the devil and his works is like describing Second World War without mentioning Hitler. The Biblical teaching throughout is that our world is a battleground, a place in which we have to fight the evil one. When Christ came into this world, the devil felt threatened. When Christ overcame him on the cross and thus gave the death blow to the Kingdom of Darkness, the devil raged. Therefore, wherever the gospel is preached, the opposition is fierce.

How does Satan prevent the progress of the gospel? Without any hesitation, the great missionary Paul accuses Satan for disturbing the work of the Lord.

He lays the blame upon the Prince of Darkness for blocking the light of the gospel. Paul said that it was Satan and not just "providential circumstances" that prevented him from visiting the church in Thessalonica as he had longed to do. "But since we were bereft of you, brethren, for a short time, in person not in heart, we endeavoured the more eagerly and with great desire to see you face to face; because we wanted to come to you—I, Paul, again and again—but Satan hindered us." (I Thess. 2:17f.)

How does Satan work? His supreme activity is upon the minds of men. The apostle Paul wrote to Timothy: "Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons." (I Tim. 4:1).

Falsehood comes from Satan. Jesus called him "a liar and the father of lies." (John 8:44). The lie is the mightiest weapon he can use against the gospel of Christ. All that is false over against man or God originates in Satan. The lie is Satan's natural habitat. Christ is the king of the truth. He is Truth and Satan wants to crush the Truth. Satan is the compelling power who propagates false teachings. (I John 4:1) Satan is "the spirit of error." (1 John 4:6)

The Bible sees unbelief as enslavement by Satan. He has power over the souls of unbelievers. "The god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God." (2 Cor. 4:4) But though Satan blinds, the unbeliever is still held responsible for his rejection of the gospel. He is not a helpless pawn. He is answerable for the denial of the gospel truth. "He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God." (John 3:18).

Every evangelist and missionary struggles with the question why some people just don't come to faith in Jesus Christ. They teach and preach with conviction and persuasion; but nothing seems to happen.

In discussions with unbelievers, Christians must be aware that as they talk a dramatic struggle is being waged with the adversary Satan for the souls of men. Only the power of Jesus Christ and the Holy Spirit can liberate. The only means that helps to overcome the evil one is prayer. Christ the Mediator is triumphant already over the works of the devil.

Lord, may Thy Kingdom come
with haste;
Lay Satan's dark domain to waste;
And rule us by Thy precious Word,
Till everywhere Thy praise be
heard.
Let all the earth Thy name revere,
For Thou in glory shalt appear.

LETTERS

Each has a place in the body of Christ

Dear Sir:

I would like to comment about a letter which appeared in C.C. Aug. 25, "Women as deacons is a disappointment," and many more letters and articles, which were written over the past years in C.C. and the Banner. My question is: Would it really be a disappointment? What good can it do in our church in this day and age?

What would be wrong with this? I never have seen these questions raised before, or maybe I have missed them. Was it really all that good in the past in the Gereformeerde Kerk in the Netherlands? Are there not circumstances in these very difficult times that a woman should be very suitable to visit a needy family, or a mother who is in turmoil about her children. Or a person whose marriage is falling apart? We all know that those situations do exist, that this is a reality for some, and could it be that a woman to woman talk would have more effect because they would understand each other better? Or that they would have a shoulder to cry on?

I am especially thinking of those women who would be suitable to do this work and who have more time on hand. Women with experiences in their life who have married children, or are widowed. Those persons would have more time on hand than men.

I also fail to see that everything in the Netherlands is all that bad. I have contacted several people when I was over there for a visit and relatives who were over here about this situation. Some churches even have a woman for clerk which is a tremendous help for the consistory, especially in a large city church.

To come back on the past. Our family had a very bitter experience in the Gereformeerde Kerk. My mother became a widow when she was 42 years old with 9 children to look after. She never got a visit from minister, elder or deacon. Only 14 years later when one of my brothers was going the wrong way, then the minister thought it his duty to warn and correct my mother.

When she was a widow for 18 years she got a visit from a deacon for the first time with the question if she was in need of something. Never a word of comfort, never a word of prayer.

This is only one story. There were many more. God placed men and women in this world. He gave them both gifts and wisdom. Paul stated this so nicely in I Corinthians, chapter 12:4 where he talked about individual gifts. Now God gives us many kinds of special abilities but it is the same Holy Spirit who is the source of them all. There are different kinds of service to God, but it is the same Lord we are serving. There are many ways in which God works in our lives but it is the same God who does the work in and through all of us who are His.

The Holy Spirit displays Gods power through each of us as a means of helping the entire church. If we are really concerned about this subject let us all as brothers and sisters pray for the guidance of the Holy Spirit that He will give us wisdom and understanding in this matter. Let us try to avoid writing angry letters and articles. Only Satan is pleased with that. We are living in a very difficult time, but with the help of God and earnest prayer we are able to do miracles.

Mrs. Maria Berghout
Odessa, Ont.

Right to Life

Dear Sir:

The Alliance for Life annual meeting on May 27 approved a policy paper which opposes euthanasia on the grounds that, if "death by choice" becomes acceptable, "pressure would increasingly be placed on the sick and elderly to choose it." The controversy about euthanasia has grown largely because of the legal and popular acceptance of abortion.

We Christians believe the biblical teaching that human life is sacred for as long as the Lord of Life is pleased to sustain it. The courts or other human powers exceed their authority when they determine that a life is no longer useful or meaningful. Human life may not be arbitrarily terminated at any stage of development.

Let us put our faith into action in this area of God's Kingdom by joining and actively supporting local pro-life groups, who fulfill an educational role to the public.

(Mrs.) Trudy Adema
President
Guelph & Area Right to Life Association
Guelph, Ont.

De Gezangen van de Kerk
en
Meditatie van Ds. Tuyl

CHIN FM 100.7
Every Sunday at 3 00 p.m.

High school for Smithers, B.C.

Dear Sir:

A little hesitant at first, the Smithers-Telkwa Christian School Society is now head over heels into a full high school program.

When the decision was made to add Grades 11 and 12 to our program last Spring, many unknowns were faced. Looming large was the problem of additional space. The school plant of eight classrooms plus auxilliary rooms and a new gym would be inadequate. Many meetings and discussions were held, even to the point where voices were raised that we must postpone our plans. Yet, on September 5 school opened for eleven grades, which means in Smithers, just over 200 students.

You see abundant blessings were given us. The way was made clear that we could purchase, debt-free, the community's senior secondary school! A new public school had been built and the public school board was given authority to dispose of this building, secondary school facilities, full size gym, etc., the best way it saw fit. Bids were asked for, and our bid was accepted! Suddenly a whole lot of our problems disappeared as snow before the sun. Staffing, too, has been made complete.

At our membership meeting, August 28, we had much reason to give thanks, we even will likely see some additional revenue from renting areas of the school building we presently will not need.

B.C. government support of just over $90,000 annually is a matter of thanksgiving, more so the recognition by our government of schools such as ours. Also our new school will not have to be in operation for five years before we can apply for this support, which had been a consideration at first. Abundant blessings, may now be found to be worthy stewards of these gifts.

Hank Hoornenborg
Smithers, B.C.

Open communion

Last Friday I received Calvinist Contact of August 25 and I saw that you had placed my letter.

Now for your note. You said there were two errors in my letter. One was about open communion. According to you, there is no open communion in the Christian Reformed Church. Well, this was here in Vernon so till about 20 years ago. As far as I know, the Classis of B.C. left it up to the consistories and one Sunday after that we read in the bulletin that the consistory had decided, when guests came in, that they didn't have to ask the consistory any more for their consent to partake of the Lord's Supper. They place cards in the pews and the guests have to sign them and put them in the collection plate. To me and many others, this is open communion. It might be different in Ontario and the Alberta classes.

The second error was about the students at Calvin. Well, one student at Calvin who was against dancing on the campus, wrote in the Banner that quite a few students were not living on the campus and he couldn't see how they could supervise that, so if he was in error then of course I was, too, and I am sorry about that.

Mrs. G. Meyles
Vernon, B.C.

WORLD MISSIONS NEWS BY PHONE

Dial direct to Christian Reformed World Missions, Grand Rapids, for a minute of mission news from around the world. The equipment is operating from 5 o'clock in the evening until 8 o'clock the following morning, Eastern Daylight Time, seven nights a week.

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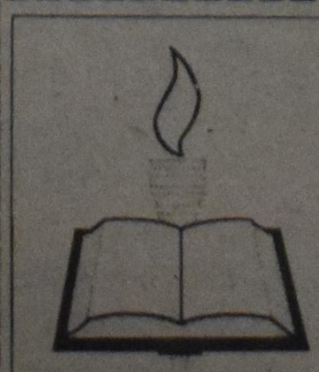

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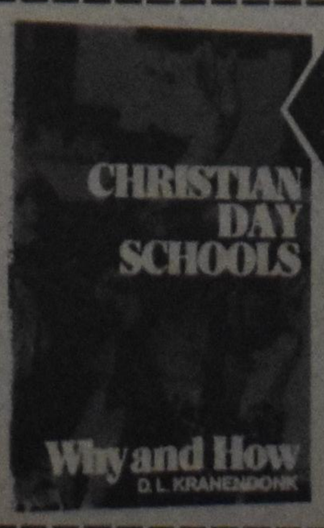

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Church Page

Pastoral Pondering

A wise pondering of a treasurer

How did we do financially as Church during the first six months of the year. Our total Budget Income for this period was $14,466.05, which should have been $24,505.00. A shortage of $10,038.95. For the Synodical Quotas we received $4,642.00, instead of $9,250.00 or a shortage of $4,608.00.

As treasurer I am not crying on your shoulder, I am not responsible for your giving, you are. And you are not responsible to me either, but to God. Remember that God takes our giving deadly serious. We can try to come up with all kinds of excuses for our not giving, but excuses do not have much value before God. He looks right into our hearts and knows exactly what the real reasons are. He wants to be the first One in our living but also in our giving.

Remember, we are bought with a price and that price has been high; It was by the blood of the only begotten Son of the Father. Our salvation did not come cheap. Let us then all take a deep look into our own hearts and without judging anybody, give unto God according to the measure with which He has blessed us.

One of our churches

Umbrella Prayers

"Jesus saith unto them, Believe ye that I am able to do this? . . . According to your faith be it unto you" (Matth. 9: 28, 29).

Several years ago a group of Christians in a rural area decided they would come together to pray for much-needed rain. As they were going to the place of meeting, they saw a little girl carrying a large umbrella. They asked why she had brought it, for there wasn't a cloud in the sky. She seemed surprised by such a question, but simply answered: "We were going to ask the Lord for rain, so I'll need this umbrella on the way home!" Indulgent smiles passed over the faces of many adults who heard her trusting reply. However, to their amazement and embarrassment the sound of thunder was heard and a heavy storm burst over the area during the prayer meeting. The downpour continued all night. The young girl got home with dry clothes because her firm belief in God's power had not been clouded by skepticism. She had remembered a Sunday School lesson about Elijah who had prayed for rain after more than three years of dry weather, and how the Lord had brought refreshing showers at his request.

Our Lord's statement "According to your faith be it unto you" is still the divine answer when we are fully in tune with His Holy Will. O that we might all demonstrate a strong and simple trust in the kind providence of God like that little child!

Discriminate living, discriminate viewing

Rev. J.D. Eppinga has written an article about movies in the *Banner*. He makes some good observations.

"I do see an occasional movie. At the same time I decry the fact that so many of us are now viewing films with no discrimination whatsoever. Incredibly, there are some church goers who, as movie-goers, sit still for a mix of profanity, sex and violence, and call it entertainment.

"This leads to another thought. It seems that, lately, Jesus has taken our land by storm. There are revivals, spectacular ministries, great crowds, and lots of money rolling in. America has, not one, but many Billy Sundays. Thousands of enthusiastic radio preachers are speaking to millions of enthusiastic radio listeners. In the popularity polls, the Nazarene is number one.

"This is cause for rejoicing. I have always prayed for a national spiritual awakening. Ever since my ordination, the world has been going downhill and I have always worried about the fact whether there was a connection. So there should be joy over what *Time* magazine labels "The New Empire of Faith". But why, in the face of all the shining statistics which tell us what evangelicalism is booming among us, is our culture so little affected? We seem to have the impact of Ann Landers' wet noodle. So much around us, including the movies is getting worse.

Perhaps I am an alarmist. But I would rather be a Calvinist who reminds fellow Christians that we are chosen to serve, to build the Kingdom, and to bring redemption to all spheres of life. To be sure, this involves a whole lot more than merely being careful about the films we see. But if we do not the latter, can we catch the vision of the former? New people do not build a new society without maintaining the old sensitivities in a new age. Therefore, a gentle reminder seems in order. An ecclesiastical prohibition, emanating from our Synod in 1928, has been retracted. Good. But Romans 12 has not. '. . . be not fashioned by this world . . . hate evil . . . hold good . . . .'

Burlington (Ont.) Chr. Ref. Church

Congregational concerns

Concerning your giving

It is the intention of the consistory to supply envelopes to all members by baptism, who are earning an income. They too, as well as members by confession, are members of the Church of the Lord Jesus Christ. We can claim the title "Christian" because we first belong to Christ. That makes us members of His body. Belonging to His body means that we want to become active members. Compare it to your own body. How harmful could it be if a hand or leg did not move or was crippled.

By all means a member of the body of Christ wants to learn to become an active part of that body, is interested that the task of the church is carried out, the preaching of the Word, the administration of the sacraments, the excercising of discipline, the education of the children of the believers, the evangelistic and missionary task, the implementation of the Gospel in all areas of life, called "total commitment".

To do this task ministers, buildings, caretakers, educational materials are needed to aid the members of the church of the Lord Jesus Christ to carry out the mandate as we find it in God's Word. That this requires money is obvious to anyone. The apostle Paul writes to one of the churches in Asia Minor: "Let each one, lay aside by himself, each week, as the Lord has prospered him".

If the Lord has prospered a member of His body with a position and income, the Lord says to him or her, through the apostle Paul, "Before you spend anything else from your income, lay first a part aside for my body, which is my church, because it is for that body, that church I gave my life, and you are before anything else, before any other Christian organization, first of all a member of my body, my church. I purchased you with my own blood, you are mine.

Anyone, member by baptism or confession should realize that a living member wants to keep the body moving and going. When you use your envelopes, may that be your motive and aim. It is not the amount, start small and let it grow in faith. After all you love Him, because He loved you first.

So don't make "the church" the miscellaneous (closing) item on the budget of how you spend your income.

Smithville (Ont.)
Chr. Ref. Church

Variety in church music

In the Dutch weekly "De Reformatie" an article under this heading is written by Pater later, a well-known medical doctor in Leiden. He is certainly not a man who propagates novelties for the sake of change only; that's why I like to translate and pass on part of his article.

"Why should we not make more use of the other instruments which are many times mentioned in the Holy Scriptures? I think especially of the flute. A good flute or recorder often produces a nice, clear sound, loud enough to give sufficient accompaniment to the congregational singing.

"And, how many of our children do have flute or recorder lessons nowadays? Of course we will have to get used to it. Therefore, I think that it is a good idea that for a change we do not have the singing at our congregational meetings accompanied by the organ, but by one or two of our young people with a wind- or stringed instrument.

"And when we have sufficiently gotten used to it, why shouldn't we also once in a while have the singing in the worship service accompanied by a pair of flutes? especially when the minister preaches on Psalms 4, 5, 6 or 8 among others. Let the organ keep silent for a change . . . .

Then I do not yet mention the stringed instruments, the harps and cymbals, which are mentioned many times in the Scriptures. We will still lag behind "for the time being".

An other advantage is, and that not in the last place, that it can only enhance the active participation by our young people in the weekly worship service." See further Psalm 150!

Canadian Reformed Church
Edmonton, Alta.

Family visiting

At the council meeting Wednesday, the matter of family visiting was discussed. In the past it was the practice to visit each family with a two man team, consisting of two elders or the pastor and an elder. This year, we are going to try a different approach.

In most cases the family will be visited by one elder or the pastor. The visits will be more informal and the elder or pastor may be accompanied by his wife and spend a little more time with each family.

Although the visits will be more informal, they will still be centred around the Word of God. We hope that in this way the family visits will be less awkward and more personal.

Chr. Ref. Church
Regina, Sask.

Tough rules for catechism classes

The consistory also approved rules and regulations drawn up for church instruction. The pastor will provide a Bible, ringbinder, a pen, as well as a textbook for each student in the grades 9 and above. This will assure us the ability to enforce that students must have these materials with them and that students will make proper notes. In the past many students have persistently failed to have Bibles, notebooks and pens with them. We believe that this must no longer be condoned. We believe it mandatory that respect is shown for the instruction of God's Word. We fully intend to adhere strictly to those rules.

Here follow the rules:

- All students of Grade 9 and above must take $10.00 to class to cover the cost of the materials used in class.
- All students must enter the classroom on time.
- All students must take to class all the materials to be used.
- For the classes Grade 9 and above materials include: Bible, textbook, ringbinder and pen.
- When students fail to bring these materials to class two consecutive sessions their parents will be notified and if no improvement follows they will be barred from class when not having their materials with them.
- Upon two consecutive unnotified or unexcused absenses parents will be notified.

An Edmonton Chr.
Ref. Church

Church News

CHRISTIAN REFORMED

Called
-to New Life Community Church (RCA), Fort Lauderdale, Fla., Rev. C.C. Spoor of New Westminster, B.C.

Accepted
-to Tillsonburg, Ont., Candidate Cornelius Pool
-to Prince George, B.C., Candidate Bill Tuininga

Declined
-to Pembroke, Ont., and Granum, Alta., Candidate Bill Tuininga

New addresses
Rev. Harry Kuperus, 1581 Garnet St., Regina, Sask. S4T 2Y8.
Rev. Martin J. Contant, 177 Manitou Way, Ancaster, Ont. L9G 1X9. (416) 648-2250
Rev. John Veenstra, 195 McRaie Drive, Toronto, M4G 1P2 (416) 1P2 (416) 425-9235.

Time of worship
Kitchener, Ont.—Effective immediately, the morning worship service of the First Church in Kitchener, Ont. will be held at 9:30 a.m.

Dedication
Burlington, (Bethel), Ont. — The Bethel CRC in Waterdown, Ont., formerly Aldershot, now meets in their just completed building on Kerns Rd. and Highway 5, one mile east of the village of Waterdown. Services are held at 9:30 a.m. and 5 p.m. The official dedication service took place on Sept. 21, at 7:30 p.m.

CANADIAN REFORMED

Accepted
-to London, Ont., Candidate J. De Jong.

New Mexicans receive aid from the North

by Gary Klumpenhower

Mr. Klumpenhower is an evangelist at Toadlena, New Mexico, an Indian mission. This article is reprinted with permission from The Christian Indian, a monthly magazine published by the Christian Reformed Churches in New Mexico.

On July 21, Toadlena, New Mexico was suddenly invaded by a group of Canadian young people. Seventeen young people from the Listowel, Ontario Christian Reformed Church came in four vehicles for a weekend visit. The Listowel church is supporting church for Klumpenhower who is missionary at Toadlena, and the Listowel church has for many years shown a great deal of interest in the Lord's work at Toadlena. They have also been very generous supporters.

Eight years ago the same church sent a group of 25 young people to visit Toadler a.

The visitors were given a tour of the country side to get an idea of what Navajo land is really like. They made a visit to the Two Grey Hills Trading Post and the trader had no problem selling some western straw hats. They tested their muscles with a climb up one of the high mesas by Toadlena in 90 plus degrees.

A special get-together was held with the Toadlena and Newcomb young people at Newcomb Church for an evening of singing, sharing and watermelon bust. The highlight of the visit came on Sunday when the visitors came to our congregation to share the love of Christ.

There was a very special surprise for our people at Newcomb. The Canadian young people presented to the Newcomb congregation a money gift to help build the new church. In the spring of this year the young people in the Listowel church had what they called a "slave day". They were all auctioned off to the highest bidders for one

Saturday to do any job they were asked to do. All the money earned was put together as a gift for the Newcomb church building. Their total gift was $1,400. They cleaned houses, fixed fences, picked stones on farms, etc.

The heat on Navajoland in addition to high altitude was quite hard on the visitors. Some of them suffered from heat exhaustion and fainting spells. But by Monday morning they were all headed back home, happy and grateful to the Lord that they could come and visit.

One of our Toadlena young people was asked if he would like to go to Canada to visit sometime. His answer was: "I don't know. We might all faint over there."

Reformed Bible College dedicates Center

Reformed Bible College in Grand Rapids, Mich. dedicated its newest building, Walters Campus Center, on September 16. This latest campus addition is designed to include food services, book store, and the business and accounting offices. The Music Department will have specially designed practice rooms. Specific areas of the building will be designated for student recreation and fellowship.

The new building is named for the late Rev. Dick H. Walters, who was college president from 1943 to 1966. This campus construction reflects the increasing enrollment experienced by the college.

The Walters Campus Center dedication service was held 11:00 a.m., Saturday, September 16, as part of a day-long International Fall Festival on campus.

Communicating the Gospel : The role of service

by Eva Burton

Miss Burton is associated with Wycliffe Bible Translators in Calgary, Alta.

God used the term "servant" in the Old Testament as an honorary title to describe men who did what He asked them to do in an outstanding and exemplary manner.

When God spoke through Zechariah in predicting the coming of the Messiah, He referred to Christ as "My servant, the Branch" (Zechariah 3:8). These titles appear to describe the work accomplished rather than the rank or status of the one doing the work.

Christ, in His New Testament teaching, took the word "servant" out of the existing cultural system and set it in a totally new context. In the old system, the rich, the ranking and powerful lorded it over the others. Rank and status decided who would serve whom. But Jesus, with His new system, said that all believers were to serve each other. Superiors could serve inferiors as well as the other way around. A person would serve his enemy just as he did his friend.

In fact, Jesus gave them a new way to tell who was the greatest. The greatest was the servant of all (Mark 10:44,45). Jesus' greatest example of this principle was the sacrifice of His life for the sins of mankind.

There were other examples. At His last supper with His disciples, He, their Teacher and Master, washed their feet, showing them that a superior in rank can serve others without losing rank.

Then, He told them to wash each others's feet, that is, to serve each other. That meant that equals could serve each other without either of them losing rank or status.

He said that service was to be impartial, that it had no merit, and that service was for everyone, not just the worthy. When a lawyer came to Him and asked who his neighbour was, Jesus referred him to the two great commandments — love God and love your neighbour, implying that service arises out of these two commandments, then He swung immediately into the story of the good Samaritan.

On the other hand, Jesus also set an example of receiving service from others. While visiting a Pharisee who was less than hospitable (were all his servants out? Or was he just being rude?), Jesus accepted the service of Mary with great tenderness as she washed His feet with her tears and poured perfume over him. And, He pointed to her service to emphasize the lack in His host.

In the spirit of service as described in Scripture, Wycliffe Bible Translators (WBT) was set up specifically to serve ethnic minority peoples around the world by translating the Scriptures into their mother tongues.

Alongside of Wycliffe, a sister organization, the Summer Institute of Linguistics (SIL) was set up as a non-religious, non-secretarian service organization to better facilitate our service to governments, linguistic science, educated and uneducated, nationals and ethnic minorities. Each person joining Wycliffe becomes a full member of both organizations.

The Summer Institute of Linguistics serves people in several ways. SIL trains and guides the field workers who record, analyze and make dictionaries of the many exotic minority languages in the countries where they work, thus preserving the languages for the archives of the government.

SIL serves the ministries of education and culture by recording folk tales and legends, by making alphabets and primers to teach these ethnic groups how to read.

In some countries, Vietnam for example, SIL set up a specially graded curriculum to enable montagnard children to begin studying in their mother tongue, gradually shifting to the national language till by grade three they were able to easily handle all their school work in the national language. Sometimes SIL serves universities by having some of their qualified members teach in the linguistics department.

SIL serves the science of linguistics by producing and publishing technical papers on the sound and grammar systems of the many languages that their teams study. These languages are studied, described, and compared with other language systems by members using already existing theories, or brainstorming new theories which will be satisfactory to describe the complexities of both individual languages and language families.

All SIL research data, papers, monographs, and dictionaries are available to government officials, scientists, and religious people all over the world who may want to take advantage of the careful research done by their teams.

SIL serves the ethnic groups whose languages they study by their analysis and understanding of the language, by their alphabets, their reading books, their literacy classes for new readers, and later, their teacher training classes, along with workshops to train local creative writers.

They may also give medical, agricultural or other aid, if they are qualified to do so. But their greatest service is the translation of the Scriptures for the people so they can read God's Word in their mother tongues.

Because the purpose of Wycliffe Bible Translators and the Summer Institute of Linguistics is to serve others, there is a danger that members will develop a "service syndrome", that is, an excessive need to help other people — an excessive need to be needed.

Perhaps this is why God asked the members of WBT and SIL to have people at home serve them by giving them gifts of prayer, money, goods, and interest. It is surely a safeguard and a healthy balance, for though we all need to serve other people, we also need to know how to graciously receive service.

It is possible for both the giving and receiving of service to be distorted and degraded to the level of some Christmas giving "a tie for a tie, and a sock for a sock". However, true Christian service is straight and simple. It does not involve rank, status, or power and is not necessarily reciprocal.

By God's definition, it is both an honor to serve and an honor to be served. The structure of Wycliffe involves members in both sides of service.

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The ugly thief

by Gary Teja

Mr. Teja is a CRC missionary to Nicaragua.

Someone once said to me: "You know, Roberto is as ugly as the Mal ladron (the unrepentant thief) of Masaya." I had wondered for a long time about that poor thief in Masaya. Could anyone be that ugly? One day during Holy Week I decided to investigate. My trusty sidekick, CRWRC's Joel Zwier (he's 6'8" and I'm 5'4") also wanted to get pictures of the Good Friday activities in Masaya. We left a deserted Managua for the "Flower City of Nicaragua." Unfortunately there are few flowers still sold in Masaya these days.

Holy Week and especially Good Friday are special times in Latin America. In Nicaragua, for example, all commerce grinds to a halt by Wednesday. All governmentbuildings, grocery stores, pharmacies, and schools, lock their doors.

In Catholic strongholds like Masaya there are religious processions every day with people bringing food and flowers to the many churches to adorn the altars below statues of Christ or saints. Some, as in Mexico, come on their knees. On Good Friday four processions led by bands playing funeral marches weave through the streets of Masaya with a dead-like Christ lying in an elaborate casket lit by flourescent lights. Children dressed as angels, soldiers, what have you, are borne on platforms carried by their relatives. The parents, through this act, are fulfilling vows made to the saints the previous year.

One such procession begins at El Calvario Church not too far from where the CRC has a mission. The street is full of people, no one being able to move forward, backward, or sideways. Vendors sell their fruit drinks, beer, ice cream, and pictures of Christ or Mary. The noise is deafening. Only by pushing one's way through the non-moving crowd can you get to the church. El Calvario Church is the residence of the "Mal ladron" or unrepentant thief.

The Ugly Thief is a life-like representation of misery. His arms and legs are painted with streams of blood, and his face is a look of horror and pain. People come every year to light candles at his feet. They turn the candles lit-side down as their prayers are for bad things to happen and not good. The resident priest is kept busy snuffing out candles.

The Ugly Thief in a way symbolizes the people of Masaya— hopeless, anguishing, tormented. The macabre processions, the acts of penance, the lit candles, and even the Ugly Thief help to explain why we as a church are laboring in Masaya. Even more recently the political unrest which forced the leaving of CRC missionaries Jose and Pamela Martinez illustrates the need for CRC presence.

The Masaya Church is carrying on with the lay leadership of Enrique Nurinda during the week and my teaching on Sunday afternoons.

Ugly thieves, dead Christ, upside-down candles, street bombings-In the midst of all this is a small body of believers who need supportive prayer. Can they count on yours?

by Rev. Ralph Heynen

PASTORAL COUNSELLING

The simple life

A number of people who have been living in the city have been looking for a life which is less complicated. So, they have moved away from the city. Some have sought this when they moved to the suburbs and they built split-level homes on an acre of land, planted a large garden, got a dog and maybe a horse. This has appealed to people, since they can live outdoors, something that they cannot do too well in the city.

Others had a much stronger craving for the simple life. They took their families out to the prairies or to the desert or mountains. Some were even able to homestead some property in Alaska. For many life became rugged. They didn't have the luxuries of electricity, running water, and telephones. They got their mail possibly once a week. But the problems soon followed them there, too. The girls who had been brought up with all the advantages of city life found that it was much too rigorous to live out there without having the conveniences of running water, dishwashers, washing machines, and this sort of thing. Children felt deprived because they were all by themselves and away from their friends and family. Superficially, these people wanted to find the simple life and they tried it by going far away to some spot where they could be all alone, but in their hearts they weren't ready to face it.

The devotees of the simple life sometimes find other ways out. When you go camping in a trailer, there are always people who look at you and say, "My, you have all the luxuries of home, that really is not camping!" They feel that they ought to live in a tent or backpack out into the woods somewhere and use a pup tent. They go down into the canyons of the mountains or they cook their food over an open fire and sleep on the ground.

THOUGHT FOR THE WEEK

Have courage for the great sorrows of life and patience for the little ones. When you have laboriously done your daily task, go to sleep in peace. Remember, God is always awake.

When they come back from such a vacation they show you their little slides that they took with their $250 camera. They tell of the wonderful experiences that they had out there in the open, but they tell all about it while they're enjoying the luxuries of a well furnished home. Basically, that still does not lead people to the simple life.

There are those also who have gone into a commune. They seek a more simple life. They share with each other the few earthly possessions they have. Life moves at a slower pace. They get away from the conventional ways of living: a different approach to life. The wife possibly goes out working and the husband takes care of the children and does the household chores. The religious emphasis of these groups is often a very self-centered, self-made type of thing. They don't have any definite pattern to follow. They are experiments in living. Since they too are mortals and human like the rest of us, they soon find that it is difficult for ten people to live together in harmony for any length of time. People experiment with commune living, but very few people stay with it for a long period of time.

The simple life cannot be found in some form of isolated living. It cannot be found by following some philosophical beliefs or even in the physical surroundings in which you place yourself because we really cannot run away from the complications of modern living. Simple living is not really a matter of where you live or how you live because you soon find that life tends to become complicated no matter where you are. The complications of life are basically inside of us; it's part of us. We've grown into these things. We all tend to complicate life. Parents have a tendency to complicate living by the style of living that they have. So that their children can have the best, dad will work hard, often overtime, to provide the means for the added luxuries of life. Mothers become taxi cab drivers for their youngsters, taking one to some sport, another to music lessons, and a third for art and scheduling these activities so rigidly so that there is little time for just plain, simple living. They're always on the go. People become so involved in activities in the community, in the church or school, that babysitters are in tremendous demand. We're all guilty of complicating our lives.

When we meet with pastors we hear of the vast variety of things in which they must be involved. They're kept so busy and their life is so complicated that many complain of having to work 12-18 hours a day. When you meet with senior citizens the common complaint is, "We're kept so busy." It seems that even when people spend their winters in the south or their summers at a cottage, the schedule is filled with many activities. A daughter said about her parents, "I would like to visit my folks more, but they're always so busy with other activities. We really don't see them very often, and when we do go there, they're not at home." So, people talk about the simple life, dream about the simple life, talk about the good old days, and at the same time life becomes filled with all kinds of things that make it complicated because this is what people really want. We really don't want the simplicity that is praised by many writers and speakers because it is part of the restlessness of the human heart.

When you think in terms of the simple life, you must think in terms of your own inner feelings. This is where it has its beginnings. We can make life so complicated by the way we look at life, by the things that we expect from life, by the things that we want in life — not the things that we need. It may well be true as some writers and speakers are saying, that if we do get a real energy crunch life is going to become more simple. We're not going to be able to heat our homes the way we often do. You may not be able to drive as much as you would like. You may not be able to have the kind of car that you would like. During the storms of last winter one young married lady (she lives in a part of the country where the snow was so deep and that for ten days they were not able to get their car or their truck out of their driveway) said, "It was really a wonderful time. We would go down the road walking, the whole family together, and we would meet other families doing the same thing. We didn't have all the food we would have liked to have and we ate more pancakes than we normally do, but the fact is that life suddenly changed — its complications came to a standstill and life became more simple."

This is also true in the Christian life. We can make our spiritual lives so complicated and so hard to understand. A young Christian came to church. When they were requested to go to a certain class to study doctrines, the man said, "I didn't realize that the Christian faith was this hard to understand." Actually, it isn't because we need a simple faith in Christ, a quiet trust in His love and a willingness to follow Him wherever He leads. That's not complicated, that's part of the simple life — a simple faith in Christ.

Reformed theology discussed at Guatemala conference

by Arie C. Leder

Rev. Leder is pastor-missionary in Puerto Rica and formerly of Trenton, Ont.

The work of Christian Reformed missions has been present in Latin America for many years, beginning with the work of Rev. William Muller in Brazil and Rev. Jerry Pott in Argentina. The work has grown consistently over the years, especially in Central America where we are now busy in Honduras, Nicaragua, El Salvador and soon in Guatemala as well.

It was in Guatemala that a significant event took place July 10-14: a Reformed theological conference. It was significant for two reasons: it was the first such conference in Central America, and secondly, we hope it will be the beginning of a communal reflection about the place, the impact and the relevance of the Reformed world and life view in Latin America.

Such reflection is necessary as a focal point for evangelical missions where emphasis on God's covenant relationship with man and the creation is sorely lacking. To this end it was good that a number of those present were from Nazarene, Baptist, and Pentecostal churches. If at times there was more explaining of the Reformed faith than the furthering of insight it could only be taken as indicative of the need for publicizing the richness and insights of the Reformed faith. It is a brand new faith for many.

The conference was ably chaired by Rev. Cecilio Lajara, director of the School of Theology at the Mariano Galvez University of Guatemala City which was the coordinating and sponsoring institution. Participants in the conference came from Presbyterian and Christian Reformed churches in Mexico, Guatemala, Honduras, El Salvador, and Puerto Rico. Participants from Nicaragua and Costa Rica were also present.

The presentations marked the beginning nature of the conference. Rev. Gerald Nyenhuis, of Christian Reformed missions in Mexico, spoke about the Reformed faith as the historic faith of the Christian Church and showed how the faith has its roots in the early Christian Church; that the reformed faith is not merely a new faith expression dating from the 16th century, but a rediscovery of the biblical teaching confessed centuries earlier by people such as Augustine of Hippo.

Because Dr. Pablo Perez of Mexico was not present, Rev. Nyenhuis also presented several lectures on the distinctive character of the Reformed faith. In these he spoke of the nature of the Church, the place of the Scriptures in the Church and in the life of the Christian, God's covenant relationship and the Kingdom of God.

Dr. Emilio Nunez, director of the Central American Theological Seminary in Guatemala City, spoke on the effects of Reformed theology on the Central American church, and Rev. Mardoqueo Munoz of the Central Presbyterian Church in Guatemala City spoke about the Reformed faith in Guatemala as he saw it. It was instructive to note that the Presbyterian Church in Guatemala has been very much influenced by the Central American Church which is the result of the Scofield Mission in Guatemala. In further sessions it will be important to discover how such influences came to be and what this says for reformed missions in Latin America.

We hope the conference held at Camp Mt. Zion at Amatitlan, Guatemala will not be the last one, and that we can find more sponsors for such important work. This reporter learned to eat refried beans for breakfast (lekker, hoor), but more important we became acquainted with other Reformed pastors and missionaries and began to speak together about the Reformed faith in Latin America at a crucial time in this continent's history. The theological school of the Mariano Galvez University will try to organize another such conference so that we can go ahead and face the challenge of Latin America. It is a challenge because it presents the reformed faith in Latin America with an opportunity to act out the motto it holds to, that to be Reformed means a continuing re-formation by the Word of God. This is a confession of the sovereignty of God and His Word, a sovereignty which must be proclaimed in Latin America.

REQUESTED
copies of the catechism book
By Grace through Faith
for our fall catechism classes. We are unable to obtain enough booklets for present use before the next printing. We would appreciate receiving any copies you could give us.
Rev. P. Kranenberg, 287 Head St. N. Strathroy, Ont. N7G 2T8

Energy Stewardship: What can you do?

by Dick Halverson

You are convinced that this year your castle will not be drafty. You don't want those inside pipes to freeze like they did last year! Hopefully, more than that, you are beginning to sense that this stewardship business is more than economizing; that this, too, is a way to love God and your neighbour.

So where do you start?

First do a little reading. Most libraries have good books that will help you with ideas for making; your drafty old relic more energy efficient; caulking around the windows, adding insulation, improving your entry ways, etc. Many magazines, like *Popular Mechanics*, have recently carried articles on ways to save energy in the home. An evening of reading will save you time and money when you finally go to the building supply store for materials.

Another source of information is supplied by the newly opened Community Conservation Centres. There are 152 offices across Canada that were opened and funded by the federal government to encourage conservation on the local level in small businesses and homes. These people are a gold mine of information and help. Unfortunately, they will be closed in the fall, so move quickly.

Finally, talk with those in your community who share your commitment to energy conservation. Learn from each other and offer encouragement. Invite a friend over who knows about these kind of things and together take a tour of the house both inside and out to see what can be done. As usual, someone else will see something you never thought about.

Once you have made your house as energy-efficient as possible, think about alternative sources of heat. The easiest in terms of known technology is the wood stove. If wood is abundant in your area think of all the meaningful and health-giving exercise that is possible. Besides, what better way is there to avoid the T.V.? Talk to someone who has a wood stove to see what it really would involve.

Also, do some research into solar heating. You may have a roof or south wall that is ideal for collecting "free" heat. It will cost a lot now, but with the future energy picture so dismal, the investment now will certainly pay off. However, this is not a step to enter into lightly. You must know what you are doing.

Sources: *Keeping the Heat In* and *100 Ways to Save Energy and Money in the Home*. Both are booklets available from Energy, Mines and Resources Canada. Send to: Conservation Books, P.O. Box 3500, Station "C", Ottawa, Ontario, K1Y 4G1.

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Local flavour adds sparkle to Y.C. convention

by John Knight

Mr. Knight is program director for the Young Calvinist Federation in Grand Rapids, Mich.

Historic Kingston, one of Canada's grand old cities, was the site of the 1978 Young Calvinist convention in August. More than two thousand strong, Y.C.'s came from all over North America to focus on the theme "Get Peace from the Rock." Seventeen of them had biked 550 miles from Grand Rapids, Michigan, their progress each day chronicled by local newspapers as they headed for the limestone city.

The theme "Get Peace from the Rock" was chosen by the host league and speakers capitalized on the local presence of rock-like things, but especially the many scripture references to Christ, the Rock. All conventioneers stayed at Queen's University dorms, where they were assigned to one of 170 small "family" groups for the duration of the event. Each family group was led by a volunteer leader and was made up of young people that had not met before . . . a nctural environment in which to make new friends, discover differences, but especially discover the unity that bound them together.

Each day Rev. Morris Greidanus introduced a "thought for the day," with wit, insight and a great deal of sparkle, a major achievement considering that his Minutes with Morris usually occurred early in the morning and young people at a convention usually don't get much sleep.

The tone of the convention was heavily spiritual, the amount of "horse play" negligible and the commitment to participate in workshops, sectionals, the convention choir and Sunday afternoon outreach programs in the city of Kingston (all of them optional) was almost incredible.

As somewhat of a veteran when it comes to Y.C. conventions (this was my twentieth) I recall others where youthful exuberance took on other forms.

Before getting into a day-by-day report of what took place at Kingston I must mention the team that made the whole event so successful. The Quinte league, made up of youth groups in a dozen churches that stretch from Whitby to Kingston, had chosen a planning committee that had worked as a team for a year. Their attention to details from first aid to walkie-talkie communication, from technical arrangements to hospitality, from transportation to lodging and security, was truly impressive.

Friday, August 18

Fleets of Greyhound buses and a hundred carloads pull into Kingston's Queen's University. Registrants receive their dorm assignments and are "banded" with bright-coloured hospital wrist straps, complete with name, dorm and room number. This permanent badge provides admission to all events and the colour determines which dining hall to eat in.

After the first meal on campus, conventioneers meet at the main auditorium where they are seated with members of their dorm "family" and group leader. Computers have made it possible.

The first meeting brings greetings from the host city, much singing, including the national anthems (there are 1700 U.S. and 400 Canadian delegates), a reading of the "riot act" and introduction of the "rat patrol" (the enforcers of the rules) and our first session with Pastor Morris on the theme "Come to Him, to that living stone . . ." - I Peter 2:4.

The convention song *Get Peace from the Rock*, was introduced by Cam Shearer of the musical group Simeon. It caught on immediately and must have been repeated a dozen times during the next four days.

It was get-acquainted time Friday night and everyone had a chance to mix and make new friends at the various coffee houses, some of which were jam-packed and some of which provided the more intimate setting so traditional of coffee houses. I especially appreciated the music of Len Mager, a pastor visiting from England.

Curfew came at midnight.

Saturday, August 19

The theme for Saturday was "The Lord is my rock . . ." —Ps. 18:2 and started with group sessions scheduled for the dorms. But many groups found their way to the shore of the St. Lawrence River and held their discussions outside for the balance of the convention.

Elizabeth Elliot, well-known author and once married to a missionary massacred by the Auca Indians, was the featured speaker at the morning mass meeting.

Mrs. Elliot gave a hard-hitting, no-nonsense presentation on Christian living that spoke of self-denial and discipline. She explained that true freedom comes only after we have built on a solid foundation and have learned to cope with our feelings. In the discussion that followed several conventioneers questioned Mrs. Elliot about her own feelings following the murder of her husband and four other missionaries.

Saturday afternoon was "Sectional" time. There were fourteen choices and they were tough to make. How do you choose when so many good things are offered?

There were sessions with a prison chaplain, a medical doctor, a financial expert, a few ministers, a labour union official, a science prof with a real burden for ecology, an art and a drama teacher.

Although the beaches attracted some conventioneers, most of them took in two or more sectionals.

A volleyball tournament began at mid-afternoon.

Saturday night was the night of the big storm. While a concert was going on at the auditorium most of the rest of the campus was blacked out, including all the dorms.

It provided some excitement, a change in program plans (how do you keep 2100 young people happy in one place for almost four hours?) and a special challenge for the "rat patrol." When the skies had cleared and power restored to the dorms it was midnight, the end of a long, exciting day.

The Lord's Day, August 20

Theme: "On this rock I will build my church . . ." Matt. 16:18.

Except for the setting of a dressed-up hockey arena, the worship service had a touch of home. Sponsored by the Kingston Christian Reformed Church, it was a combined meeting of the local church and the conventioneers.

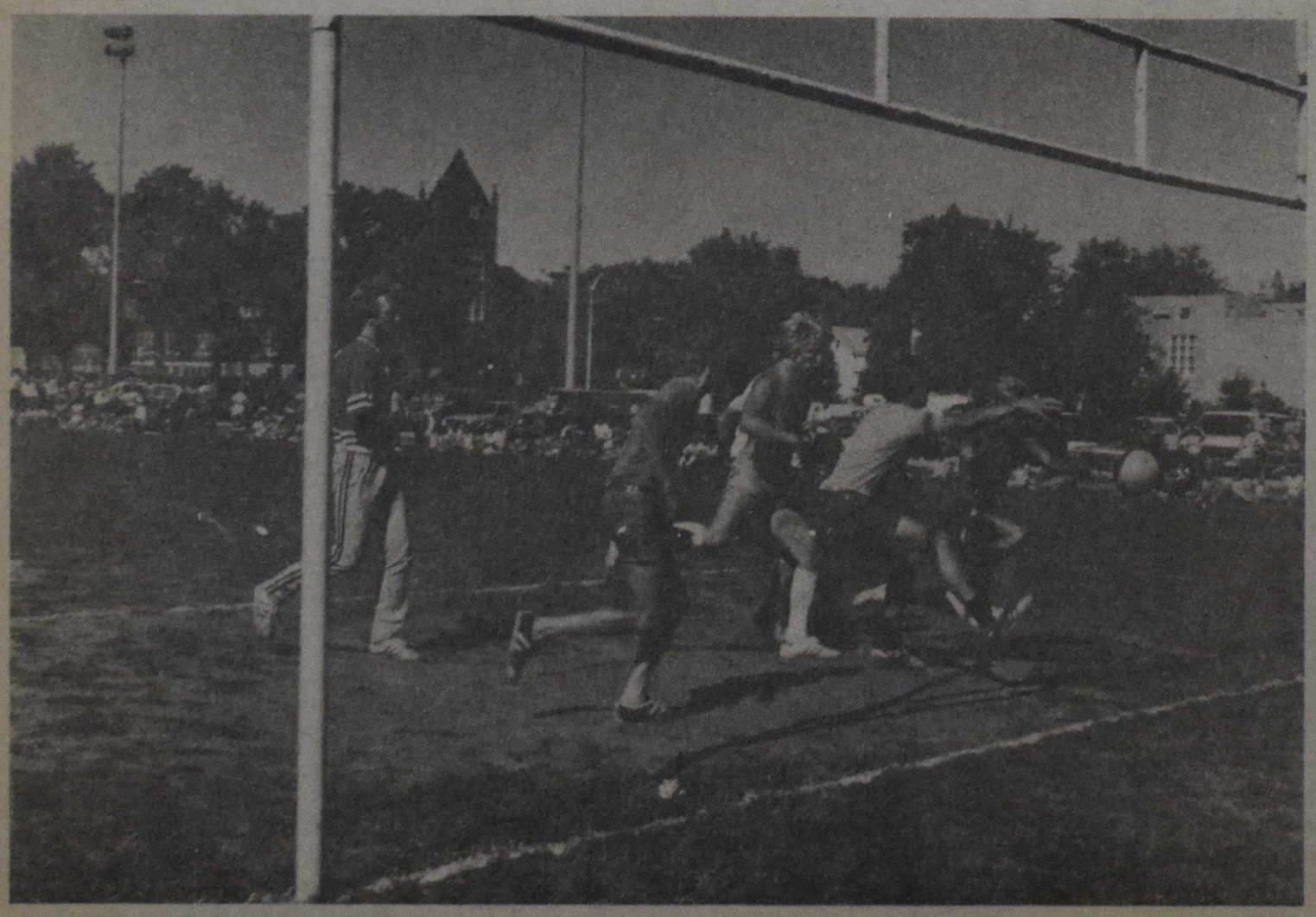
Rev. Harry Salomons led the service. He stressed the fact that Christ's church is indeed a universal church, not bound by national or man-made differences, but an exciting, world-wide body.

Pastor Salomons and his colleague Bill Dykstra led several groups of volunteers that afternoon in a Reach Out experience. Nursing homes, a hospital and one of the Kingston penitentiaries were included. A group led by Verne Meyer, drama instructor at Dordt College, performed at the waterfront to a large crowd. Acting out four of Jesus' parables they shared His good news with gusto . . . and with impact.

A treat that evening was Rev. Bernie Warren of the Bezek Centre near Kingston. Ordained in the United Church of Canada, Rev. Warren shared how after eight years in the ministry he finally made a total life commitment to Jesus.

One who was well-versed in Word and Doctrine had come to the conclusion that although he had always had the word(s) he now has the music . . . and

The Canada — U.S. soccer game. Canada won 3-2.



ore a richer, fuller life,
ng with His Lord.
personal sharing, with-
e emotional excesses we
associate with "conver-
testimonials," added
to a Sunday already rich
eriences.
ce so many guests were
nt for the evening pro-
the coffee houses were
jam-packed with people,
ng coffee, cokes and
nown dutch style cook-

he Rock".

ay, August 21

Meunier and "Simeon"
nly made the day, they
the convention. That's
many Y.C.'s said at the
f the convention. Both
featured on Monday.
n ex-con who has served
years in jail than any
Canadian and whose life
turned around by God
gh the ministry of a
ar old boy, shared openly
the "kids" he had been
ving since the first bus-
lled into Kingston on
y.
. Meunier, a native of
ton, N.B. has a story to
at should make a separ-
C.C article some day.
he has been released
jail for only a short time,
he has spent a lifetime
from families and young
e, I am not sure whether
nvention benefited from
lk as he benefited from
ceptance he found at the
ston convention. It was a
al love affair.

Art's repeated insistence to look beyond him and see God at work in the lives of people met with repeated applause . . and an occasional tear.

Sectionals were repeated after lunch and then it was off for Old Fort Henry, where an outdoor bar-BQ, a tour of the fort and an impressive colour guard ceremony and drill brought an historical dimension to our visit to Canada's former capital.

At the same time a hard-fought soccer match, by now an annual convention event, brought victory to the Canadian team when they defeated the U.S. by a score of 3-2.

"Simeon's" big concert happened that evening. Each day the conventioneers had warmed up to the group from Toronto. Now it was time for Simeon to perform in full concert and share, through their music and personal comments, the love of God.

Midnight group sessions concluded this last full day.

Tuesday, August 22

The convention concluded at mid-day and much was crammed into the final morning. The theme for the day was "This is the stone rejected but . . . there is no other name" — Acts 4:11,12.

Minutes with Morris were followed by music and final goodbyes. It was fittingly enough Rev. Hans Uittenbosch, the Montreal seaway chaplain who reminded us once more of the Peace from the Rock, something we can't keep to ourselves but must share with others.

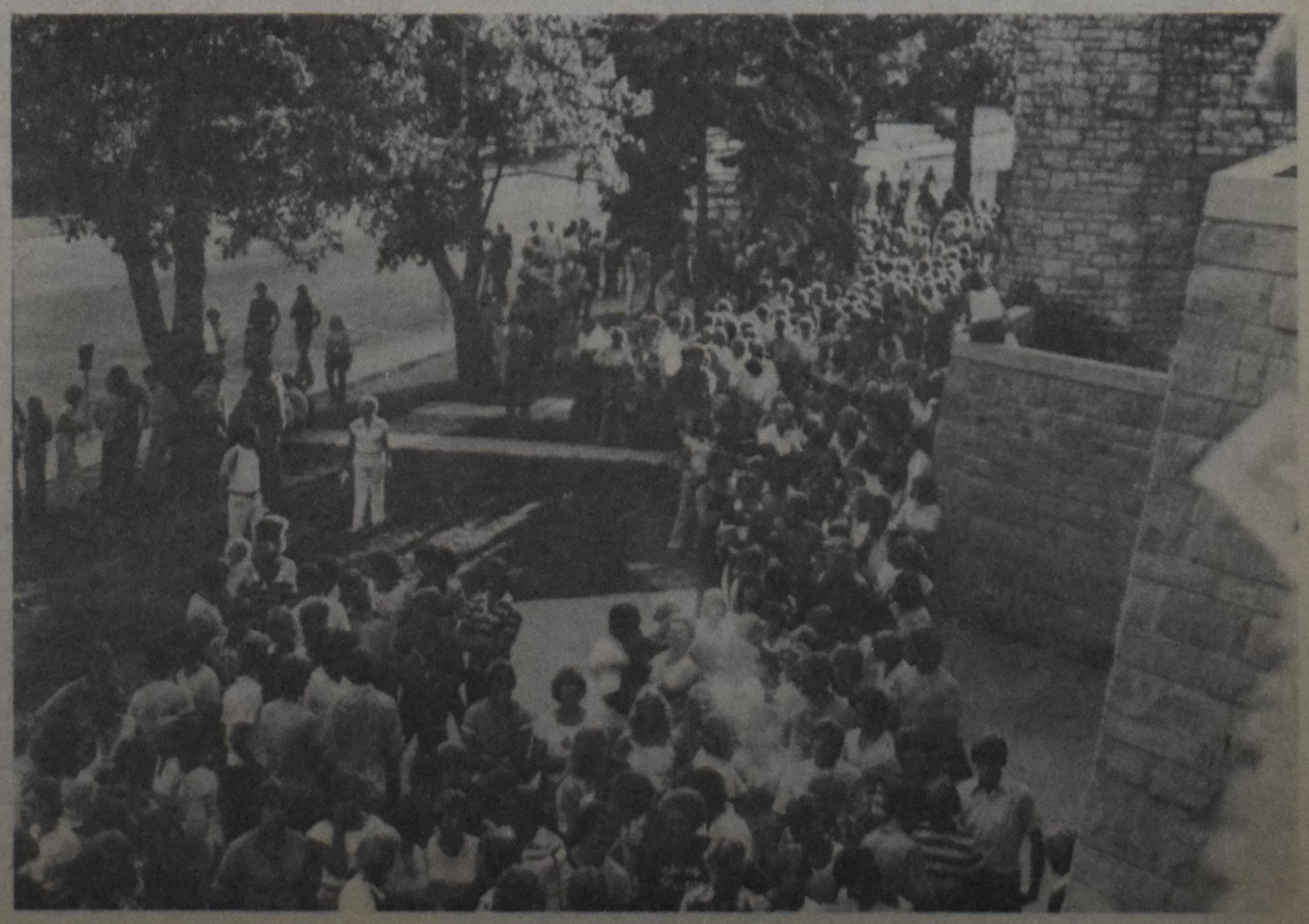
And so, hopefully, many of those who came to Kingston, will live and work and witness in their own communities.

Y.P. youth group from Fredrickton, N.B.

Visiting Old Fort Henry

Youthful exhuberance

Standing in line — as usual.



Hoop

U kent het trio: geloof, hoop en liefde. Nu wil ik iets zeggen over de hoop. Over het algemeen vinden de mensen hoop een zwak woord.

Wij hopen zoveel, en heel vaak worden we in onze hoop teleurgesteld. Want dat wat we hoopten gebeurde niet. Onze hoop is dan in rook vervlogen. Hoop is een wensende verwachting, dat iets goeds dat nog onzeker is en in de toekomst ligt, werkelijkheid zal worden.

U begrijpt, met zo'n definitie kun je twee kanten uit. Die hoop kan vervuld worden, die verwachting kan worden gerealiseerd, maar het kan ook anders uitvallen.

Hoop wordt echter ook nog op een andere manier gebruikt. De bijbel spreekt zelfs over de Here Jezus dat Hij onze hoop is. (1 Tim.1:1) En Van Dale zegt ook dat deze uitdrukking betekent dat Jezus Christus de persoon is op Wien men zijn hoop, zijn verwachting heeft gevestigd.

Als we dus over de hoop nadenken is het wel van betekenis dat we het gewone spraakgebruik onderscheiden van het schriftuurlijke spraakgebruik. Het gewone spraakgebruik geeft aan de hoop een zwakke mate van zekerheid. Men kan zich zelfs vleien met ijdele hoop, men kan zweven tussen hoop en vrees. Je kunt zeggen: ik kan je niet veel hoop geven. Men kan varen en vissen op hoop van zegen. Men kan ook de hoop opgeven. Anderszijds zeggen we ook weer: hoop doet leven; ik koester de hoop dat het dit keer gelukken zal; zolang er leven is is er hoop.

Toch is er in die dagelijkse gesprekken over 'hoop' gewoonlijk een element van onzekerheid. Het is een verwachting die gevoed, gekoesterd wordt maar de vervulling er van is allerminst zeker.

Het schriftuurlijke begrip geloof drukt naar de formulering van de Heidelbergse catechismus de hoogste zekerheid uit als 'zeker weten en vast vertrouwen'. Maar de christelijke hoop is ook een onwankelbaar zekere verwachting dat God Zijn beloften echt zal vervullen. ''De hoop is het uitgereikte geloof naar de laatste afsluiting der totale verlossing.''

De kracht van de zekerheid ligt natuurlijk niet in de hopende mens, maar in God, die zelf de garantie is van de vervulling van al zijn beloften. De kracht van die zekerheid ligt in het voorwerp en de inhoud van die hoop.

Verschillende teksten uit het Oude Testament leren ons dat het woord hoop de stellige verwachting uitdrukt dat de God des Verbonds Zijn beloften aangaande de uitredding en de komst van de Messias zeker zal vervullen. En we zagen al dat in het Nieuwe Testament de hoop een christologische inhoud heeft. We moeten, als we het woord hoop horen gebruiken, nooit vergeten dat de christen, omdat Christus verlossing heeft teweeggebracht in kruis en opstanding, dwars door alles heen kan hopen, en dus kan vasthouden aan de zin van het leven. De christen is volgens Paulus' woord nooit zonder hoop in de wereld, en hij voegt ze samen: nooit zonder hoop en nooit zonder God.

De christelijke hoop strekt zich uit naar de vervulling van Gods beloften voor de nabije en de verste toekomst. De hoop maakt niet beschaamd. Waarom? Omdat de Schrift ons laat zeggen: Ik hoop op God, of: ik hoop op Zijn Woord. Dat betekent niets minder dan: ik weet zeker dat God Zijn woord houdt. De dichter van Psalm 77 zegt het zo duidelijk: zouden Zijn beloftenissen verder haar vervulling missen, vruchteloos worden afgewacht van geslachte tot geslacht? Natuurlijk niet. We kunnen er staat op maken. En u hoort het door de hele bijbel heen: u moet blijven hopen, hopen op God, hopen op Zijn Woord. Zelfs als het leven moeilijk wordt, zelfs als de dood in uw gezin komt, dan zelfs is het u niet geoorloofd bedroefd te zijn als degenen die geen hoop hebben! Paulus bedoelt te zeggen: wij hebben wel hoop, wij zijn er zeker van dat Jezus gestorven en opgestaan is en daarom zijn wij er ook zeker van dat God hen die ontslapen zijn door Jezus Christus wederbrengen zal met Hem. Wij hopen, d.i. wij zijn er zeker van op grond van Gods beloften dat onze verwanten die in Jezus ontslapen zijn, de opstanding niet zullen missen! Daarom heeft ook de uitdrukking 'zij stierven in de hoop des eeuwigen levens' geen onzekerheid in zich. Het betekent niet: wij zouden zo graag willen dat zij nu het eeuwige leven deelachtig zijn of om het anders te zeggen: dat zij nu in de hemel zijn. Neen. Hoop is in de bijbel een stellige op feiten gegronde verwachting van goede, komende dingen. Ze richt zich steeds op de volle uiteindelijke zaligheid.

Vandaar dat zonder God zijn, synoniem is met geen hoop hebben. Daarom zegt Paulus ook ergens: Weest blij in de hoop! Als dat kan, dan moet 'hoop' wel iets anders zijn dan een zwak woord. Er zit meer staal in dan u dacht.

J.VanHarmelen

Lezers schrijven:

Lekke schepen

Het hier volgende is alleen maar een fantasie van gedachten. Ik zie de denominaties van de kerk zoals die zich in de wereld openbaren. Niemand die dit leest, leze er in dat ik denk dat dit de chronologie van de kerk zal zijn. Wat ik hier schrijf is niet haar beste openbaring. Gelukkig zijn er ook andere aspecten op te noemen. Dwars door alle dwaasheden van mensen en kronkelende wegen leidde God Zijn kerk naar het doel, naar de zekerheid van de eeuwige stranden.

Toen ik een paar weken geleden in ''De Wekker'' las over een plaatselijk conflict in een onzer Gereformeerde Nederlandse denominaties moest ik denken aan een gesprek met een onzer kerkelijke broeders. Ik had mij laten ontvallen zo ongeveer in deze geest: Och, waarom zouden we overgaan naar een andere kerkgemeenschap, het is toch altijd een lekke schuit! Deze broeder maakte zich daar zo boos over en zei: ''Met iemand die de kerk een lekke schuit vindt wil ik niet meer praten!'' Ik was alleen maar verwonderd, dat hij, die even oud was als ik, ongeveer 70 jaar, mij in deze niet begreep. Ik had immers niet gezinspeeld op de kerk, maar alleen op de denominaties zoals deze zich in de wereld openbaren. En zijn die zo solide? Gelukkig kreeg ik later toch nog weer een hand van hem.

Een paar dagen later zat ik in mijn stoel. Ik ben een gepensioneerd man en dan heb je nog wel eens tijd om je gedachten te laten cirkelen. Ik liet zo mijn ogen eens langs mijn boeken gaan, vlak naast mij. En daar was het weer, dat kleine verschil van deze week. Mijn hand greep naar dat Nederlandse boekje ''Tien maal Gereformeerd''.

De gedachten ontwikkelen zich dan verder. In verband met de volkerenwereld wordt er in de Schrift menigmaal over een zee gesproken. Bijv. Openbaringen 18 vers 21. Een zee maakt scheiding. Wij, emigranten en de achtergebleven familie en vrienden in het oude vaderland voelen dat zeer sterk. Zo zag ik ook, in mijn stoel gezeten met dat boekje in mijn hand, de grote kerkelijke zee van Pinksteren tot de grote wederkomst. Wat een kerkelijke schepen over heel de wereld! Wat een woelingen, wat een bewegingen, wat een ... en ieder vulle de rest zelf maar aan met eigen fantasie of, beter gezegd, naar de werkelijkheid.

Nu ga ik mijn gedachten even wat inkrimpen naar de situatie in ons oude vaderland. En nog nauwer, naar die in onze Gereformeerde gezindte. En ik lees weer, ''Tien maal Gereformeerd'' plus de zoveel niet genoemden in dit boekje. Ik zie ze in mijn gedachten varen, al die Gereformeerde scheepjes op die woelige zee. Zien jullie ze ook? Allemaal hebben ze dezelfde drie-baans vlag in top. Nee, niet het geliefd rood, wit en blauw, maar van de drie formulieren van enigheid. Enigheid?

Allen hebben ze een soort gordels om hun broze hulken gespannen met opschriften er op, waarop zij zich drijvende houden op die woelige golven. Ik lees b.v.: Subjectivisme, objectivisme, infralapsarisme, supralapsarisme, twee verbonden, drie verbonden, ook enkele jaartaller op de achtersteven: 1834, '69, '86, '92, 1905, '44. Zelf varen we ook op een der schepen als uitkijkpost in het kraaiennest. We horen vanuit het vooronder hoewel gedempt, wel wat gekrakeel en ook vanuit het achteronder, waar de staf verkeert, schijn het niet altijd naar wens te gaan, maar we letten er niet op; een mens raakt overal aan gewend. Als we even later wat psalmgezang horen, neurien we zachtjes mee.

Vanuit onze hoge post zien we uit over de zee. Ze is nogal onstuimig. Zou deze zee wel eens rustig worden, zo denk ik bij mezelf. Deze post is eigenlijk oncomfortabel. Onze aandacht wordt getrokken naar een van de andere scheepjes. Het psalmsgezang van beneden vervaagt in mijn gedachten en ik vergeet daarom mee te zingen. In spanning kijk ik toe; het schijnt daar niet erg pluis te zijn.

Plotseling springt iemand over boord en tracht zwemmend een ander schip te bereiken; daar is men al bezig een boot uit te zetten. Maar nog is mijn aandacht gespan-

PERSOVERZICHT

by Carl D. Tuyl

•Het goede nieuws, schaars als het is, maar eerst. Een verlaging in de prijs van voornamelijk verse groente en fruit was verantwoordelijk voor een vermindering van de inflatie, die in Augustus tot een jaarlijks 9.4 procent te herleiden was. Gedurende de vorige maand waren er 35000 minder werklozen in Canada. Het aantal werkende Canadezen bedroeg 10.635.000.

•Oorlogen en geruchten van oorlogen werden in de kranten vermeld. In de hoofdstad van Iran, Teheran, was het nog steeds onrustig en onveilig. Militairen en demonstranten vochten in de straten van de stad. Slachtoffers vielen ook weer in Beiroet waar gedurende een bombardement verschillende mensen het leven verloren. In Nicaragua brak een burgeroorlog uit. De regering van President Anastasio Somoza heeft te kampen met de bloedige opstand van de Sandinist Nationale Bevrijdings Partij. Zware en felle gevechten vonden plaats in de straten van de hoofdstad Managua, terwijl als gevolg van het oorlogsgeweld het naburige Masaya in vlammen op ging. De drie voornaamste steden in het Noorden zijn in handen van de opstandelingen. Het Rode Kruis vermeldt het aantal gesneuvelden en gewonden alreeds in duizenden. Ook in Zuid Afrika, met name in Cape Town, waren er ongeregeldheden waarbij slachtoffers vielen.

•In Rhodesia, waar verleden week de guerrilla's een passagiers vliegtuig neerschoten eiste vooral de blanke bevolking krassere maatregelen tegen de leden van het Patriotten Front. Kritiek op de regering van Ian Smith neemt toe, en de leuze ''een oog voor een oog en een tand voor een tand'' werd alom in het land gehoord.

•In India trad de rivier Ganges buiten haar oevers. De geweldige overstroming teisterde vooral de dichtst bevolkte gebieden, en de pers berichtte dat ten minste 1500 dorpen onder water staan, met alle ellendige gevolgen daarvan. Een epedemie van cholera werd al geconstateerd in de getroffen landstreek, terwijl er ook een onmiddelijk en schreinend gebrek aan levensmiddelen was.

•De hele wereld volgt met grote spanning het verloop van de Carter-Begin-Sadat konferentie. Alhoewel aanvankelijk de berichten omtrent de resultaten van dit gebeuren nogal somber klonken, en er weinig voortgang verwacht werd, kwam er tegen het einde van de week toch een nieuw geluid uit Camp David waar de staatshoofden hun verschillen trachten op te lossen. Men spreekt nu in termen van gematigd optimisme. De ontmoeting had een goed einde. Zondagavond tekenden Carter, Begin en Sadat een overeenstemming om het vredesverdrag binnen 3 maanden te tekenen.

nen op het eerste schip. Daar is men bezig een andere man overboord te zetten, maar die is onwillig en biedt krachtig tegenstand. Toch gelukt het, en hij tuimelt in de steeds hoger opzwiepende golven. Gelukkig is hij een goede zwemmer en volgt dan zijn maat, die al eerder vrijwillig overboord was gesprongen en met de sloep binnenscheeps was gehaald. Deze krachtige zwemmer, die zoveel tegenstand had te verduren, wordt, nu hij langszij komt, door een deel van de bemanning met vreugde begroet. Ik zeg, door een gedeelte, want een ander gedeelte, die helemaal geen hand had uitgestoken, zag met wantrouwen de nieuw aangekomenen aan. Om de lieve vrede legt men er zich maar bij neer.

De zee lijkt nu weer kalmer te worden. Alles gaat z'n gewone gang, alsof er niets gebeurd is. In een ding schijnen de schepen het eens te zijn: ze varen in dezelfde richting. Het kan geweldig stormen, maar geen enkel schip raakt uit de koers. Het kompas staat bij allen op dezelfde graad gericht. Ook al is er een door de storm dwars op de golven of zelfs in tegengestelde richting geworpen, toch richt zij zich als door een onzichtbare hand naar de koers waarin allen varen.

Ik ga naar beneden. Mijn beurt zit er op. Ik loop over het dek. Het is tamelijk rustig op ons schip. Na alles wat ik daarboven op de uitkijkpost heb meegemaakt, loop ik diep in gedachten. Het maakt je stil. En... soms onzeker. Je denkt: waar varen we eigenlijk heen? Wat vervoeren we? Toch nog maar eens even in de papieren gaan kijken. Gelukkig zijn deze voor alle schepelingen, hoe eenvoudig ook, tot de koksmaat en kajuitjongen toe, altijd ter inzage. We dalen het trapje af naar de kaartenkamer, die nooit gesloten is. We slaan het dikke journaalboek open en we lezen: ''Reis en richting: de eeuwige stranden van Gods goedertierenheid.

''Scheepslading: Personen, gekocht door het bloed van de Here Jezus Christus.''

En nu, mijn hart is gerust, o God, mijn hart is gerust; ik kan zingen, ja, psalmzingen.

Stormen woeden in de kerk van Jezus Christus, niet alleen buiten maar helaas ook binnen de kerk. Toch is de koers dezelfde. Door strijd tot zegepraal. En worstelend door het loeien van de wind en de hoge golven, wandelt daar de Here Jezus op de zee , tussen al die scheepjes door. En engelen klapwieken daarboven. Strijdbare helden, die naar Efeze 6, in strijd gewikkeld zijn met boze machten, die trachten die scheepjes tegen elkander te verpletteren. Eindelijk, na die lange, bange stormachtige, onrustige reis, verschijnt er een lichtstreep aan de horizon. ''Land in zicht'', horen we van een der schepen roepen. Land in zicht, land in zicht! En ook wij zien nu land in zicht. De lichtbaan wordt breder en helderder. Een licht zo groot, zo schoon, gedaald van 's hemels troon.

Nu wordt onze blik weer ruimer. De zee is vol schepen. Niet alleen tien keer Gereformeerd, maar ook tien keer Presbyteriaans, en tien keer Luthers en tien keer Baptistisch, en tien keer...., en tien keer .... De stranden worden al wijder en wijder en wijder, onmetelijk wijd. Trompetten en bazuingeschal vervullen nu het luchtruim en legioenen van zingende engelen maken hun opwachting om de grote vloot van schepen te verwelkomen. Maar op dat Ene Wezen is toch wel de meeste aandacht gevestigd: Jezus Christus. Hij is vooruitgesneld naar het strand en wacht nu op de ontscheping van de opvarenden. Dan is daar het ogenblik dat allen aan land gaan. Alle schepen en scheepjes hebben hun kostbare last afgezet op de eeuwige stranden.

Dan zien we een ogenblik achterom. We zijn verbijsterd door wat we zien: geen zee en geen schepen meer! Het brengt ons in herinnering Openbaring 21:1, ''en de zee was niet meer''. En de schepen? Ook zij zijn er niet meer; met de zee verzwolgen in eeuwige vergetelheid. De last was kostbaar, maar de schepen, waar zo hevig op en om gevochten is en die zoveel verdeeldheid brachten, hebben nu geen zin van bestaan meer. Er is niet een aan land gekomen.

We zien nu weer voor ons. De verbijstering maakt plaats voor een zalige, diepe vreugde. Eén kudde, één Herder. Uit alle kerken, talen en volken. Geen verdeeldheid, scheuring en twist meer. Het gezang van de gekochten overstemt nu het gezang der engelen: Gij hebt ons gekocht met Uw bloed. Ja, halleluja! De zee en de schepen zijn niet meer!

Peter Brobbel
St.Thomas, B.C.

Bidt voor deze man

Joseph Bondarenko, 42 jaar en vader van vier kinderen is sinds 1969 voorganger van de niet geregistreerde Baptisten kerk te Riga (Letland). Nu zit hij voor de derde keer om zijn geloof in een Russische gevangenis. In 1962 werd hij tot vijf jaar veroordeeld, maar hij werd in 1965 reeds vrijgelaten. In 1966 werd hij echter weer voor drie jaar gevangen gezet.

Bondarenko werd op 9 mei jl. gearresteerd.

Het huidige proces tegen Bondarenko begon op 1 augustus, maar moest drie dagen worden uitgesteld omdat Joseph tijdens de rechtzitting een hartaanval kreeg.

'Kruistochten', een zendingstijdschrift, gerecenseerd door 'Brother Andrew' brengt de omstandigheden van deze martelaar onder onze aandacht.

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Er is iets bizonders voor iedereen van alle leeftijden. Maak er een punt van uw plaatselijke leeszaal spoedig te bezoeken.

Reuben Baetz, Minister of Culture and Recreation
William Davis, Premier
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Notes of Thanks

NIEZEN: We sincerely thank our children, grandchildren, relatives and friends for making our wedding day a beautiful and very happy day. The many different expressions of love and happiness you shared with us on this occasion was overwhelming. It was most appreciated. May we always look to God, who in His goodness brought us together, for guidance in the days to come. Abram and Grace Niezen, 11 Woodhaven Rd., Kitchener, Ont. N2C 1J7.

STAM: We sincerely like to thank our relatives, friends and all the congregations who supported us with their prayers, cards and kind deeds during the illness and passing away of our dear husband and father, Jack Stam. Through this we felt lifted up and experienced God's comfort and love.
The Stam family, Trenton, Ont.

Births

BOUMAN: With joy and thanks to God, Ed and Jenny are pleased to announce the safe arrival of their first child, a daughter, MANDY MARLENE, born on September 3, 1978. Seventh grandchild for Mr. & Mrs. H. Otten of Dunnville and sixth grandchild for Mr. & Mrs. H. Bouman of Clinton.
R.R. #1, Wellandport, Ont. L0R 2J0.

GELEYNSE: Bart and Joyce (nee Los) announce with joy and thankfulness to God, the birth of their son, REUBEN. He was born on August 31, 1978 and is a little brother for Luke, Emily, and Bart. His grandparents are Rev. & Mrs. D.C. Los and Rev. and Mrs. M.D. Geleynse.
R.R. #3, Winchester, Ont.

HAAN: With joy and thanksgiving to God for entrusting to our care, the beautiful gift of life, Gord and Helen (Bouma) announce the birth of JENNETTE CHRISTINE, born August 20, 1978. First grandchild for Mr. & Mrs. Joseph Bouma of Bowmanville, Ont. and second grandchild for Mr. & Mrs. Ralph Haan of Port Perry, Ont.

KUIPERIJ: Dick and Marilyn Kuiperij (nee VandenBerg) rejoice and give thanks to God who so richly blessed their home with the gift of a son, JONATHAN HENRY, born September 10, 1978. A first grandchild for Mr. & Mrs. Bert Vanden Berg, Oakwood, Ont., and a second grandchild for Mr. & Mrs. Henry Kuiperij, Acton, Ont.
Kenrei Park, R.R.#1,Lindsay, Ont. K9V 4R1.

LUYMES: "Lo, sons are a heritage from the Lord, the fruit of the womb a reward." Psalm 127:3.
With praise and thankfulness to God, we, Herman and Levina are happy to announce the safe arrival of BENJAMIN CARL born Sept. 6, 1978. Proud grandparents are Mr. & Mrs. Jacob Bondt, Cornwall, P.E.I. and Mr. & Mrs. John Luymes, Trenton, Ont.
Herman & Levina Luymes, R.R. #2, Moorefield, Ont. N0G 2K0.

Births

SCHINKEL: We give thanks to the Lord for the safe arrival of our first child, a son, CHRISTOPHER JAMES, born September 7, 1978. Happy parents are Jim and Margot Schinkel (nee Mein). First grandchild for Mr. & Mrs. William Schinkel of Hamilton, Ont; 7th grandchild for Mr. & Mrs. Jacob Mein of St. Catharines, Ont.
159 Cedarhill Cr., Kitchener, Ont. N2E 1R3.

STEENBERGEN: Bill & Henriette give thanks to the Lord for blessing them with the gift of a daughter, ALICIA RACHEL, born, August 20, 1978. A first grandchild for Mr. & Mrs. Lubbert Steenbergen of R.R. #2, Drayton, Ont., and Mr. & Mrs. Art Korpel, of R.R. #2, Beeton, Ont.
#4-403 Margaret Ave., Wallaceburg, Ont. N8A 2A8.

VANDERWILLIK: John and Cathy are thankful to the Lord for the gift of their first child, CHRISTINA LYNN, born on Sept. 2, 1978. Third grandchild for Mrs. G. DeRoo of Caledonia and fourth grandchild for Mr. & Mrs. G. Vanderwillik of Ancaster, Ont.
R.R. #1, Ancaster, Ont.

VAN RYSWYK: Peter and Jenny are thankful to the Lord for the arrival of their daughter, BRENDA JANE, born September 10, 1978. A sister for Mark. Second grandchild for Mr. & Mrs. Henk Van Ryswyk of Ottawa and 15th grandchild for Mr. & Mrs. Stuart de Jong of Chesterville.
R.R. #2, North Gower, Ont. K0A 2T0.

Psalm 31: 14, 15a. "But I trusted in thee O God, I said Thou art my God, my times are in Thy hand."
ZUIDEMA: Henry and Cathy (nee Zylstra). With thanks to God we announce the birth of a son, JASON NATHANAEL, born Sept. 12, 1978. A brother for Carina, Brendan, Matthew and Timothy. 20th grandchild for Mr. & Mrs. K. Zuidema, Wallaceburg, and 16th grandchild for Mr. & Mrs. J. Zylstra, Brantford.

Marriages

COUPERUS-BONSMA: Mr. & Mrs. Dirk Couperus of Trenton, Ont. are pleased to announce the forthcoming marriage of their daughter, ARLENE ALYDA to RAINIER RONALD BONSMA, son of Mr. & Mrs. A. Bonsma of Newcastle, Ont. The ceremony will take place, Saturday, Sept. 23 at 4:30 p.m. in the Christian Reformed Church, Trenton. Rev. P. Popma officiating. Future address: R.R. #2, Newcastle, Ont.

EYGENRAAM-BUIS: Mr. & Mrs. Frank Eygenraam of Belmont, Ont. and Mr. & Mrs. Richard Buis of Aylmer, Ont. are happy to announce the forthcoming marriage of their children JOYCE and JOHN. The wedding ceremony will take place, the Lord willing, on October 6, 1978 at 7 p.m. in the Christian Reformed Church, South St. W., Aylmer. Rev. Wm. Renkema officiating. Future address: 48 Pine St., Aylmer, Ont.

MUIZELAAR-MURPHY: "If we love one another, God dwelleth in us, and his love is perfected in us." Mr. & Mrs. Hains Muizelaar, Bowmanville, Ont. and Mr. & Mrs. William Douglas Murphy, Pontpool, Ont. are pleased to announce the forthcoming marriage of their children, HELEN and DANIEL MICHAEL. The wedding will take place, D.V., Saturday, October 7, 1978 at one o'clock in Rehoboth Christian Reformed Church, Bowmanville, Ont. Rev. Dick Los officiating. Future address: 500 Barker Ave., Peterborough, Ont.

Marriages

HARBERS-SCHULER: Mr. & Mrs. W. Harbers of Brinston, Ont. and Mr. & Mrs. J. Schuler of Chesterville, Ont. are happy to announce the forthcoming marriage of their children, ALICE and HANS. The wedding will take place, D.V., Friday, October 6, 1978 at 7:00 p.m. in the Christian Reformed Church, Williamsburg, Ont. Future address: R.R.#2, Chesterville, Ont.

SCHIPPER-VAN DORP: Mr. & Mrs. Arend Schipper of Wallacetown, Ont. are happy to announce the forthcoming marriage of their daughter, GRACE, to GARY, son of Mr. Cornelis Van Dorp of Heerde, Holland. The wedding ceremony will take place before the Lord and His people, D.V., Saturday, October 14, 1978, at 2:30 p.m. in the First Christian Reformed Church of St. Thomas, Ont. Future address: Box 626, Indian Head, Saskatchewan. S0G 2K0.

TENSEN-JOHNSON: Mrs. D. Tensen of Toronto wishes to announce the forthcoming marriage of her son, KLAAS, to KIMBERLY SUE JOHNSON, daughter of Mr. & Mrs. Willard F. Johnson of Rockford, Illinois, U.S.A. The ceremony will take place, D.V., Saturday, October 7, 1978 at 2:00 p.m. in the Messiah Luthern Church of Rockford, Illinois. A reception will be held in the hall of the First Christian Reformed Church, 67 Tauton Rd., on Saturday, October 21 at 7:30-10:00 p.m. The future address of Klaas & Kim will be R.R. #2, 9230 Woodbine Ave., Gormley, Ont. L0H 1G0.

VANEGMOND-KOOPMAN: Mr. & Mrs. A. Van Egmond and Mr. & Mrs. H. Koopman are happy to announce the marriage uniting their children, MIRIAM LYDIA and EDWARD HARRY. This celebration of life will take place, the Lord willing, on Friday, September 29, 1978, at 7:00 p.m. in the Covenant Christian Reformed Church of St. Catharines, Ontario. Future address: Apartment 207, Centennial Court, 2641 King Street East, Hamilton, Ontario, L8R 1Y5.

VAN EYK-VAN WYNGAARDEN: Together with their parents, Mr. & Mrs. G.C. Van Eyk and Mr. & Mrs. T. Van Wyngaarden, SYLVIA and WILLIAM are pleased to announce their forthcoming marriage, which will take place on Friday, October 13, 1978 at 7 p.m. in the First Christian Reformed Church, Brantford, Ont. Rev. A. Venema officiating. Future address: 573 Mohawk Rd. W., Hamilton, Ont.

WESTERVELD-KOOPMAN: We, WILMA and BILL, together with our parents, Mr.& Mrs. Bernard Westerveld and Mr. & Mrs. Reinier Koopman joyfully announce our wedding. The celebration will take place, D.V., October 6, 1978 at 7 p.m. in the Free Reformed Church, London. Rev. L. Bilkes officiating. Future address: for month of Oct., 420 North St., Apt. 203, London, Ont.

Anniversaries

Diemen St. Catharines
1953 September 29 1978
It is with great joy and thankfulness to our faithful God that we wish to celebrate with our parents,

JELLE and GRACE FEKKES

the occasion of their silver anniversary. We praise our God for his faithfulness and for the many years he has given them together. Congratulations Dad and Mom, and may the Lord give you many more happy years together. Love:
John & Jo-Ann Fekkes; Chris — Georgetown
Rick & Ineke Hoogendam — St. Catharines
Irene Fekkes — Home
Joanne Fekkes — Home

Anniversaries

1953 October 2 1978
The Lord willing, we hope to celebrate our anniversary with our children.

WILLIAM P. BRAAKSMA
and
JOAN R. BRAAKSMA
(nee Hanenburg)

Roberta & Jim Hadley—Grand Rapids, Mich.
Gary—Dordt College,Sioux Center, Iowa
Susan
Margaret
Anita — all at home
13112 Huntly Ave., Surrey, B.C., V3V 6B8.

On October 12, 1978, the Lord willing, we hope to celebrate with our dear parents and grandparents,

H.H. BRINK
and
A. BRINK-Vander Heide

the occasion of their 45th Wedding Anniversary. It is our prayer that God may continue to bless them richly in the years to come. Their grateful children,
Doreen & Martin VandenBos — Thunder Bay, Ont.
Hilda — St. Catharines, Ont.
Alice & Keith Vanderwees — Thunder Bay, Ont.
Henny & John Ypma — Thunder Bay, Ont.
Anton & Marian — Chatham, Ont.
Jane & Ray Postuma — Winnipeg, Man.
Henry & Kathy — Burlington, Ont.
Giekka & Ton Rijsmus — Rotterdam
Bud & Irene — St. Albert, Alta.
John — Thunder Bay, Ont.
and 23 grandchildren.
R.R. #12, Dawson Rd., Thunder Bay, Ont. P7B 5E3.

Wyoming Smithville
1953 1978
With joy and thankfulness to God we wish to congratulate our parents and foster parents,

DOEKE and HELEN
DE VRIES (nee Braaksma)

on the occasion of their 25th Wedding Anniversary on September 25th, 1978. It is our prayer that the Lord will continue to bless and keep them in the years to come.
Peter & Holly DeVries — Grand Rapids
Larry & Joanne Muizelaar, engaged
Harold
Hilda & Pete Heemskerk, engaged
Tammy-Ann
Drew Versage
Home address: R.R. #1, Smithville, Ontario, L0R 2A0.
Reception: September 29, 1978, Christian Reformed Church, Smithville, Ont. 8:00 p.m.

1928 September 27 1978
With thankfulness to God we rejoice with our parents and grandparents,

PIETER DEYS
and
CORNELIA MAAIKE DEYS
(nee Hieminga)

on their 50th Wedding Anniversary.
Their children:
Coby & John Koster — Edmonton
Bill & Harmien Deys — Edmonton
Tjiske & Art TerHarmsel — Calgary
John & Joanne Deys — Medicine Hat
Corrie Deys — Abbotsford
Bernie & Maureen Deys — Edmonton
Joanne & Ken Hart — Edmonton
with 23 grandchildren, and 2 great-grandchildren.
3630-112 Avenue, Edmonton, Alberta, T5W 0H4.

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Anniversaries

1928 1978
Hoogeveen,Dr. Edmonton,Alta.
Holland Oct. 14 Canada
With thankfulness to God, we hope to celebrate the 50th Wedding Anniversary of our dear parents and grandparents:

FRED TALEN
and
ALBERTA TALEN (nee Stoter)

May the Lord continue to bless them in the sunset of their lives. Their thankful children and grandchildren:
Bill & Joan Mast; Robert, Fred (deceased), Ivan, Bryan
Jerry & Tena Rijpstra;Brenda,Jim Fred, Don
Jack & Rita Talen; Fred, Linda, Ronald, Gordon
Nick & Berdena Tiel; Ken, Bernice, Debbie, Andy
Ron & Margaret Talen; Janice, Judy, Christie, David
Al & Bertha Huizinga; Renee, Brent & Tom
Open house on Friday, October 13, 1978 from 2:00 - 5:00 p.m. and 7:00 - 9:00 p.m. at their home, 7107-93 Ave., Edmonton, Alta. T6B 0W7. No gifts please, but if so desired donations may be sent to "Rehoboth" Christian Association for Mentally Handicapped of Alberta. c/o 13323-68 St., Edmonton, Alta. T5C 0G1, Alta.

1953 1978
With thankfulness to God and great joy in our hearts, we hope to celebrate with our parents,

WIEBE VANDERGAAST
and
Hotty Vandergaast
(nee Vandermeer)

their 25th Wedding Anniversary on October 3, 1978. We pray for Gods continued care and blessings in the years to come. Their loving children:
Elsa & Russell — Oshawa, Ont.
George & Bev — Vauxhall, Alta.
Margaret
Harvey — Coaldale, Alta.
Theodore
Rosanne
Home address: Box 181, Bowmanville, Ont.

Gouda 1928 Houston 1978
October 3
With gratitude to God, we rejoice with our parents and grandparents:

BERNARD JOHN VAN RHYN
and
JANET THERESA VAN RHYN
(Veltman)

on the occasion of their Golden Wedding Anniversary. "This is the day which the Lord hath made." Psalm 118:24.
Bernard & Anne van Rhyn; Marcia, Ben, Monica, Tom
John & Ann Karsten; Ken, Wendy
Jerry & Carry van Rhyn; Carol, Bernice, Douglas
John & Iris Taekema; Bernie, Janice, David, Patrick
Rick & Doreen van Rhyn; Lynn, Teddy

With joy and gratitude to our Heavenly Father we hope to celebrate on October 13, 1978 the 40th Wedding Anniversary of our parents and grandparents,

KLAAS and ANGNIESJE
VANVELLER (nee Hopman)

It is our prayer that God will bless them in the years to come. Their thankful children and grandchildren
Henny&Joe Kloostra; Ron,Mark, Steven, Janice — Chatham, Ont.
Alex & Helen Vanveller; Carmen, Sean — Cranbrook, B.C.
Betty & Ed Schiestel; Melissa — Chatham, Ont.
Georgina Vanveller — Sarnia, Ont.
Steve Vanveller & Ann Haagsma (eng.)—Sarnia, Ont.
Corey Vanveller — Sarnia, Ont.
Alice & Jack Stelpstra — Edmonton, Alta.
Home address — 1190 Carr St., Sarnia, Ont.

Classified Advertising

Anniversaries

1953 1978

"Out of the fulness of His grace He has blessed us all giving us one blessing after another." John 1:16.

MELLE ZWAAGSTRA
and
JANNEKE ZWAAGSTRA
(nee Dykstra)

With thankfulness in our hearts to God we rejoice with our parents in the celebration of their 25th Wedding Anniversary on September 30, 1978. The Lord has bestowed many blessings upon us through our parents and we pray that He will continue to give them guidance and grace in the years to come. Congratulations Mom and Dad! Their loving and thankful children:
John
Nick
Stoney Creek, Ont.

Obituaries

The children, staff and board of Calvin Memorial Christian School, St. Catharines, extend their love to the family of

SONYA BEZUYEN

We miss her too and pray that the Lord will continue to comfort her family and friends.

Our Lord and Saviour, who so graciously sustained her during her many long years of illness, answered her prayers and took to Himself on Sept. 12, 1978

GEZINA JANSSENS, (nee Gorter)

at the age of 76. Dearly beloved wife of Hendrik Janssens, R.R. #3, Thunder Bay.
Mother of:
Ali & Klaas Mol — Thunder Bay
Jim Janssens — at home
Hilke & Rie Janssens — Thunder Bay
Cor & Tine Janssens — Thunder Bay
Cecil & Anneke Janssens — Thunder Bay
Joan & Louis Vellinga — Thunder Bay
Leo & Trudy Janssens — Saskatoon
Hank & Jan Janssens — Thunder Bay
and 29 grandchildren.
Romans 8: 38 and 39.
Funeral services were held on Friday, September 15, at 1:30 o'clock in the First CRC of Thunder Bay, Rev. J. Nutma officiating.

We extend our christian sympathy to one of our members, Betty Langendoen and her children in the sudden death of her husband,

EVERETT LANGENDOEN

on September 11, 1978. Our prayer is that our Heavenly Father may sustain and comfort them.
The Gabrielle Ladies Society (Maranatha) of St. Catharines, Ont.

"For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55: 8,9
Through a tragic incident we mourn the death of our son, brother, brother-in-law and uncle,

EVERETT LANGENDOEN

in his 48th year.
Mrs. B.A. Langendoen Sr. — St. Catharines, Ont.
Arie — Rotterdam, Holland
Bas — St. Catharines, Ont.
Bert & Jeanette — St. Catharines
Bouwe & Alice — St. Catharines
Cor & Dien — St. Catharines
Andy & Aske — St. Catharines
Nell & Harry — St. Catharines
John & Barbara — St. Catharines
Ron & Hilda — St. Catharines
Peter & Ann — St. Catharines
nieces and nephews
We pray that the Lord will comfort his wife, Betty and the children.

Obituaries

On Monday, Sept. 11, 1978 he tragically came to his death,

EVERETT LANGENDOEN

in his 48th year.
Beloved husband of Betty Langendoen. Dear father of Audrey & Rick, Brian, Henry and Kathy.
It is our comfort to know that he was not afraid to meet his Lord.
"For I know that my Redeemer lives and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another." Job 19: 25-27.

Suddenly, on Monday, September 11, 1978 the Lord took to Himself, our beloved son-in-law and brother-in-law,

EVERETT LANGENDOEN

We pray that the Lord will sustain Betty and the children. The knowledge that he loved the Lord is our trust.
Mr. & Mrs. H. Vegter — St. Catharines
Sari & Tony Wilpstra — Netherlands
Gay & Pete Pagee — Fonthill
Jack Vegter — Niagara on the Lake
Tina & Thys Vahrmeyer — St. Catharines
and grandchildren.

The Christian School Community of St. Catharines extends its sympathy to Kathleen, her mother and sister and brothers, in the sudden death of their father and husband,

EVERETT LANGENDOEN

on September 11, 1978. We pray that the Lord's lovingkindness will continue to surround them.

On August 29th, 1978, the Lord took Home unto His eternal glory, after a long illness our dear nephew and cousin,

HARRY NIENHUIS

beloved husband of Alice Nienhuis, nee Keizer. Father of Grace, Stephen and Cindy. May the Lord sustain Alice and her children. John 14:27.
H. Timmerman & fam. — Hoogeveen, Holland
W. Timmerman & fam. — Ruinerwold, Holland
J. Maat & fam. — Ruinerwold, Holland
R. Keizer & fam. — Ruinerwold, Holland
H. Janssen & fam. — Brampton, Ont.

The society and board of the Wellandport Calvinistic Christian School express their deepest sympathy to their teacher, Ted and Trudy Vroom in the passing away of their baby son,

BENJAMIN EDWARD

It is our prayer that the Lord will sustain and comfort you. Knowing that he is now Home in the arms of Jesus.

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over 40 new and used, rebuilt
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Personal

Christian gentleman, 44, wants to write Christian lady, early thirties. Send picture. Please write to box #4329, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Personal

Als u de Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen contact dan aub de Consulate of the Netherlands, 10 King St. E., Suite 900/902, Toronto, Ont. M5C 1C3. Tel. (416) 364-5443.
FREKENHORST, P.J., laatstbekende adres, Paslaan 29 te Apeldoorn naar Canada vertrokken op 13 mei 1952.
SCHRÖDER, Johannes Wilhelmus, geboren 31 augustus 1881, naar Canada vertrokken omstreeks 1910, betrokkene heeft twee kinderen bij de naam William en Ethel.
SOMMERS, Martinus F.W. geboren 7 november 1913 te Haren laatstbekende adres Peperstraat 5 te Megen.
STEGEHUIS, Hendrik Marinus, geboren 5 oktober 1932 te Almelo laatstbekende adres: 64.24. 31st Ave., N.W. Calgary en c/o 36.301 8th Ave. S.W., Calgary.

Teachers Needed

Rexdale: Timothy Christian School requests applications for supply teachers. 28 Elmhurst Dr., Rexdale, Ont., M9W 2J5.

Employ Wanted

Boy, 18 years old, with farm experience is looking for work on a farm in Ontario. Would like to live in with Christian Reformed family. Please contact: Clarence Veenhof at 519-623-5530, Cambridge, Ont.

Young Dutch couple would like to emigrate to Canada. He is 29 and has strong background in mechanical engineering (maintenance of trucks, construction equipment, buses; familiar with various kinds of welding). She is 31 and qualified for administrative work. Both are familiar with English language. Those interested in acquiring their help, please, contact H. VanhetVeld, 61 Kennebec Cres., Rexdale, Ont. (742-4415).

Misc.

Visit Us at the **International Ploughing Match** near Wingham, Ontario. September 26, 27, 28, 29, 30. For your LUNCH. We are located on 4th Street, Lot No. 435. Willing Workers L.C.S. (Listowel Christian School).

STUDY ABROAD IN THE NETHERLANDS: Interim and Spring Semester, 1979. Courses in Dutch language, art, culture and theology. Contact: Trinity Christian College, 6601 West College Dr., Palos Heights, IL. 60463.

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49501, U.S.A.

Help Wanted

Wanted single person for steady employment on dairy farm in Niagara District. Good wages for the right person. Room & board included. Phone or write to: Westlincoln Dairy Farm, R.R.#2, Smithville, Ont. L0R 2A0. Phone: 416-957-3897.

We need a young person for greenhouse work. Full time. Apply: **Galenkamp Greenhouses Ltd.,** 3rd Ave. Louth, R.R. #3, St.Catharines, Ont. L2R 6P9 or phone: 684-0032 after 6 p.m.

Help Wanted

A small central Alberta greenhouse requires a responsible person to help with general greenhouse operation. Close to church and Christian school. Contact: Jake Hoogland, Blackfalds, Alta. T0M 0J0. (403) 885-4228.

Experienced married couple wanted on modern dairy farm in Central Alberta. Must be able to take responsibility. Good house, barn and garage on separate yard available. Phone: 403-784-3447.

Executive Secretary

The Canadian Home Bible League requires an Executive Secretary for the Director. Good typing skill, dictaphone. Conscientious worker. Send resume to: Mr. John Vander Boom, Box 141, Rexdale, Ontario. M9W 5K9. Tel. (416) 741-2140.

Real Estate

FARMS FOR SALE
100 acres, 50 workable; 5 bedroom home; large pole barn. Easily remodelled for hogs. Located near Dunnville, 8 miles from Chr. Ref. Church and School. Tremendous potential for ambitious person. Full price only $75,000. with $10,000 down. Absentee owner anxious to sell. Immediate possession.

Turkeys, beef, hogs. Land all tile-drained. Ideal for family operation. Owner will hold mortgage with reasonable down payment. For more details contact: **Keith Miller** representative,
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Modern egg farm

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Also listed several **dairy farms** with medium sized and large milk quotas. For more details on the above or other **agricultural properties** write or phone:
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68 acre hog operation. 40 sows, 200 to 300 feeders, 17 beef Herford cows. 23 young cattle. Full line machinery. Asking $200,000 with $100,000 down vendor holds back mortgage. Wainfleet area.

For more information and appointment to view above properties call JOHN DUGAN 732-1536 (A.C. 416) representing:

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Welland, Ont. L3C 3V8

Greenhouse Opportunity

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Call Peter Voogt at 935-0330 or (at home) 468-3226.

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247 acres with approximately 220 acres workable, balance in bush and pasture, 10 room brick home with oil furnace, bank barn with 46 ties plus pens, milk house, bulk tank, pipeline milker, stable cleaner, two steel graineries, two implement sheds, close to Chr. Ref. Church.

For more information on these farms and many others please call:
Jake Arends res. 519-291-1788
office 519-291-3500
representing
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California styled 3 bedroom bungalow on Ghent St., St. Catharines. Walking distance to Maranatha CRC and schools. Immediate possession. Asking $42,500. For more information call 935-7338.
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PACKHAM REAL ESTATE LIMITED, REALTOR
132 Main Street East,
Grimsby, Ont. 945-9251
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For rent a 2 bedroom home. Centrally located in St. Catharines. Ideal for young couple. Available October 1, 1978. Please write or call: Andy Louter, Irvine Rd. N., R.R. #5, Niagara on the Lake, Ont. L0S 1J0. Phone: 934-0695.

The Back to God Hour

in Palos Heights, Illinois, has immediate openings for television and radio personnel.

PRODUCTION SUPERVISOR — RADIO PRODUCTION

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Should have First Class Engineer's Licence.

Send resume in confidence to: Mr. Harry Vander Meer, Operations Manager, The Back to God Hour, 6555 West College Dr., Palos Heights, Ill. 60463.

25th Anniversary
Collingwood Christian Reformed Church
Oct. 14 and 15, 1978

October 14: Celebration with all our friends and guests. Come and enjoy Collingwood hospitality at its best.

October 15: Celebration services at 10:00 a.m. and 4:00 p.m. with special music. Former members and friends are cordially invited to join us in giving thanks and honour to our faithful God.

25th Anniversary

The congregation of the
Transcona Christian Reformed Church
WINNIPEG, MAN.

extends a warm and special invitation to all former members to join us in the celebrations.

Social Evening, Oct. 14, 1978 at 6 p.m.
Park Circle School, 706 Day Street

Special Anniversary Service
Sunday, Oct. 15, 1978, 3 p.m.

For accommodation, further information or an Anniversary book please contact: Mr. F. Van der Molen, 17 Park Circle, Winnipeg, Man., R2C 0L5. Tel. (204) 222-1334.

Klaas Jan Mulder In Concert

ST. CATHARINES
October 7, 1978, 8:15 p.m.: Maranatha Chr. Ref. Church, organ and piano, Male Choir Collegium Musicum, Director Gerzinus Hoekstra.
TORONTO
October 11, 1978, 8:00 p.m., United Metropolitan, "Praise the Lord." Director Leendert Kooy.
DRAYTON:
October 13, 1978, 8:15 p.m., Christian Reformed Church, Drayton Christian Community Choir. Director Annette van Houten.
BOWMANVILLE:
October 14, 1978, 8:00 p.m., Christian Reformed Church, "Praise the Lord." Director Leendert Kooy.
CHATHAM
October 21, 1978, 8:15 p.m. St. Andrews United Church, "Laudate Dominum." Director J. Postma.
FERGUS
October 24, 1978, 8:15 p.m. Mellville United Church. "Te Deun Laudamus." Director Mrs. G. Smid.
KITCHENER
October 25, 1978, 8:15 p.m., St. Andrew's Presbyterian Church. Klaas Jan Mulder and Douglas Haas on organ and piano.
LONDON
October 27, 1978, 8:15 p.m., St. Paul's Cathedral (Anglican). St. Thomas District Male Choir, Director Jack Dykstra. Bel Canto Singers, Director Dirk Warrink.
HAMILTON
October 28, 1978, 8:00 p.m.,Christ's Church Cathedral (Anglican), 252 James Street.

The Christian Reformed Church of Alliston

extends a warm invitation to all former members and friends, to join in the celebration of our

25th Anniversary

Social Evening: Saturday, Nov. 11, 1978 at 8:00 p.m.
Anniversary Services: Sunday, Nov. 12, 1978 at 10:00 a.m. and 3:00 p.m.

For accommodation and information please contact
Mrs. H.J. Van der Zaag
R.R.3, Alliston, Ont. L0M 1A0
R.S.V.P. before Oct. 29, 1978

25th Anniversary Celebration

First Chr. Ref. Church of Guelph, Ont.

OCTOBER 7, AND 8, 1978

Dinner and variety night, October 7, commencing at 5:30 p.m. at the Creelman Hall, University of Guelph. Tickets $6.50 per person, available from Grace Biel, 69 Cedar St., Guelph, Ont. or call 822-5054. Former members are invited to this event.

Special thanksgiving service at the church on Water St. at 7:00 p.m., October 8, 1978.

Calendar of events

Sept. 26-30	Plowing match 1978. Come to the Listowel Christian School food booth at Wingham, Ont. during the plowing match. The booth is located at Lot 435.
Sept. 30	Prof. Robert Recker, professor of missions at Calvin Theological Seminary, will speak on "Evangelism and the CRC: Where are we?" on Saturday, Sept. 30 at 8 p.m. in the London (First) Christian Reformed Church, London, Ont. A discussion will follow.
Sept. 30	Christian Labour Association of Canada annual All-Ontario Fall Rally in Woodbridge District Christian High School, Toronto, Ont. at 9 a.m. Theme for the day will be "The growing threat to democracy" with speakers Dr. Sander Griffioen, Mr. Co Vanderlaan and Mrs. Marcia Hollingsworth.
Sept. 30	Official sod-turning ceremonies for Shalom Manor, Classis Hamilton Home for the Aged, at the Grimsby Christian Reformed Church, light lunch being served at 12:30 p.m., followed by the sod-turning.
Oct. 7	Annual meeting of the Reformed Fellowship of Canada to be held in the First CRC, 513 Talbot St., London, Ont., Speaker: Rev. Peter De Jong of Dutton, Mich. on 'What does it mean to be Reformed today?', starting at 2 p.m.
Oct. 7	"Classes of 1953" Reunion and dinner. All those attending Sarnia Christian School in 1953 (grades 1-8) are heartily welcome!
Oct. 12	Fall rally of the S.W. Ontario league of the Chr. Ref. Ladies Societies at 10 a.m. in the C.R.C., St. Thomas, Ont.
Oct. 14	The Ambassadors, Hamilton District Male Chorus, in Concert, Mohawk College, 8:20 p.m.
Oct. 14	CJL Annual Meeting, Kipling Collegiate, 380 The Westway, Etobicoke, Ontario. John Olthuis speaks on "Our Political Task for Social Justice" with MPs T.C. Douglas and David MacDonald responding. Dr. H. Hart is the guest speaker at the evening banquet.
Oct. 18	Fall rally of the S.E. Ontario League of Chr. Ref. Ladies Societies in the C.R.C. (Hwy 5), Dundas, Ont. at 10:00 a.m.
Nov. 25	Elders conference (and wives) in Drayton Christian Reformed Church.

Christian Labour Association of Canada
CLAC Western Social Action Conferences, Speakers - 9:30 a.m. - Dr. Harry Groenewold, "Multi-culturalism and the Open Society." -1:30 p.m. - Dr. Bernard Zylstra, "Is there Legal and Social Space for the CLAC in Canada?" **Vancouver,** Saturday, October 14, 1978, First Christian Reformed Church, New Westminster, 8255-13th Avenue. **Edmonton,** Saturday, October 21, 1978, St. James United Church, 14323-107 A. Avenue.

Canadian Reformed fall lecture series
Thursdays, Oct. 5, 12, 19 and 26 at 8 p.m. in the library of the Guido de Bres Canadian Reformed High School, Stone Church Road between Upper Wellington and Upper Wentworth, Hamilton, Ont. Speaker: Drs. H.M. Ohmann on "The Kingdom of God in the Old Testament", Registration is free but should be confirmed by telephoning the theological college at (416) 529-5569.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Sept. 29	Sept. 27	Sept. 25 (noon)	Sept. 22 (noon)
Oct. 6	Oct. 4	Oct. 2 (noon)	Sept. 29 (noon)
Oct. 13	Oct. 11	Oct. 10 (9:00)	Oct. 6 (noon)

R.E.S. NEWS

World to Win

GRAND RAPIDS (RES)—The Christian Reformed Church in North America (CRC) has just issued a bright little booklet describing its missionary efforts around the world. The booklet is called *World to Win*. As a sample, we take the report on Nigeria, the first and largest of the CRC missions. We learn that over 2000 adults were baptized in the Nigerian Churches in the past year. The Nigerian government is slowly assuming control of the schools. The secondary school near Takum is now fully in government hands and under a Muslim principal. Nevertheless, chapel services and Sunday worship continue. The hospitals, too, are being nationalized. So new ways have to be found for the CRC mission to continue being a witness in these areas.

Under the title "Looking Toward 1978," the booklet anticipates developments in Africa in the near future. Most of these items will probably be found on the agendas of a great many mission boards working in Africa:

•Increasing numbers of present missionaries will be loaned to the Nigerian Churches with immediate responsibility to these churches in the area of evangelization, training of church leaders, church education, literature distribution and rural health work.

•Financial grants to the Nigerian Reformed Churches will increase to assist them in the areas of church education, evangelism, literature distribution, and training of church leaders. The purpose of such grants is to facilitate their churches to train their own people for outreach.

•The number of missionaries serving the Nigerian Churches will gradually decline as nationals take over and missionaries are redeployed to other parts of Nigeria and Africa.

•A temporary increase in the number of Associate Missionaries working under contract in Government schools and hospitals will occur. The number will be reduced when Nigerians become available for these positions.

•Increased emphasis on the production and distribution of Christian literature and use of radio and TV programs attuned to the cultural settings of Africans will occur.

•Development of Theological Education by Extension programs (TEE) in both Liberia and Nigeria for continued training of pastors and evangelists is planned.

•Outreach to the universities will take place to equip the emergent African leadership there for effective influence for Christ.

•There will be increased concern and support for the Islam-In-Africa project as it seeks to stimulate and educate African church leaders for the evangelization of Muslims.

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LET'S PLAY CHESS

AN ENDING editor: Pete Layer

A.O. Herbstmann, Russia, 1935

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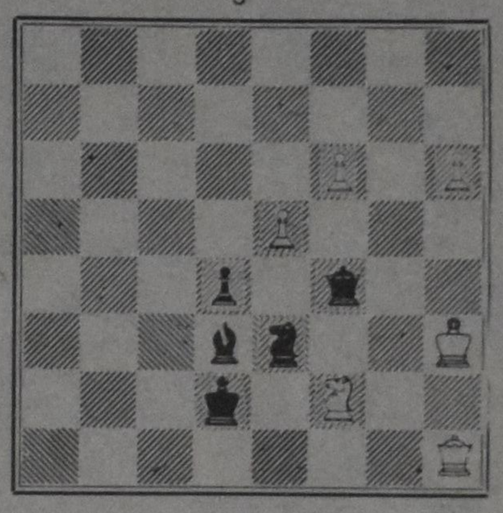

6
White to play and win

Composed Endings, like the one shown here can provide the reader with many delightful hours. They are usually much harder to solve than the usual problems since there is no limit on the number of moves White has to reach his goal. One is never sure he hasn't missed the best Black defence. The first prize winner by Mr. Herbstmann shows a remarkable sequence of events. With Black to move, it is soon over. 1. . . . ., B-B4 check. But watch what White can do.

White	Black	White	Black
1. Q-K1 ch.,	K-B7	6. Q-B5 ch.,	K-N6
2. Q-B1 ch.,	K-N6	7. Q-N4 ch.,	K-B7
3. Q-N2 ch.,	K-B5	8. Q-N2 ch.,	KxQ
4. Q-N4 ch.,	K-Q4	9. NxB ch.,	K-B6
5. Q-Q6 ch.,	K-B5	10. NxQ	Wins.

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Nov. 1	-	Dec. 14, 1978	$463.00 (airfare only)
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Our Political Task for Social Justice

CJL Annual Membership Meeting
14 October 1978

Kipling Collegiate, 380 The Westway
Etobicoke — Toronto

Sharing thoughts

10:00 a.m. **Workshops**
Talking together about CJL's social justice project, the goals, the means, the direction. Copies of John Olthuis' paper will be available for these discussions.

A political dialogue

1:30 p.m. **Presentation**
"Our political task for social justice". John A. Olthuis, CJL's research and policy director.

Response
by two eminent Members of Parliament, T.C. Douglas and David MacDonald. (see the latest issue of *Catalyst*, available free of charge from the CJL).

Dialogue
Speakers and CJL members pursue the issues and share the fruits of the workshop discussions.

A communal supper

6:00 p.m. Evening banquet with guest speaker, Dr. Hendrik Hart.

Attention families: babysitting will be provided for the entire day's activities.

Secular moralism of little value

The Moral Choice, Daniel C. Maguire, New York; published by Doubleday, 1978; 477 pp.; price $12.95. Reviewed by Nick Terpstra.

From time to time in **The Moral Choice,** author Daniel Maguire sets forth a basic statement of faith, to wit: Moral values are the definitive characteristic of humans; they are what sets us apart from beast and barbarian. Armed with this view of man, Maguire builds an ethical system on a foundation which stresses the value of persons and their environment. Human activities, institutions and religions must promote and enhance the view of the sacredness of persons or be judged negligible or objectionable, "failing at the constitutional level of human existence" (p. 72).

Further, this notion of sacredness is more basic than the "notion" of God. With God thus conveniently disposed of, Maguire works out his method, essentially the process of asking a number of "reality revealing questions" which are aimed at clarifying one's understanding of a particular situation and aiding in the formulation of a moral judgment. These judgments are relative to individual, social and cultural settings, being based in Principles, where principles are defined as "repositories of the collective moral experience of our forebearers" (p. 220). These principles are treated with a respect befitting their authority, but at the same time a respect which is tempered with criticism.

It is a system which has all the marks of humanist common sense; Maguire chooses to call it Ethical Realism. There is little that is new and, from a Christian perspective, little of substance. While many of its features are unobjectionable — speaking against them would be akin to speaking against motherhood — it is built entirely on a faith in man. Different religious traditions are seen as the crystalization of men's moral responses to definite historical and social challenges, responses which reflect contemporary views of the meaning and sacredness of personhood. Guilty behaviour is "free and concious behaviour (active or passive) which does real unnecessary harm to persons and/or their environment" (p. 392), and human redemption is "only received through the grace of creative moral imagination" (p. 214).

Thus, despite its size and the author's long years of work and study in coming to his system, **The Moral Choice** must be judged to be hardly a noteworthy contribution to contemporary secular discussion of ethics and hardly a helpful work for the formulation of Christian ethical philosophy. For the former, it is largely the repetition of old maxims; for the latter it shows again the emptiness which follows from the reduction of the Living God to the status of a mere "notion"

Further confusion about "Israel"

God has not Rejected His People, by Richard R. DeRidder; published by Baker Book House of Grand Rapids, 1977; paperback, 88 pages; price: $3.25. Reviewed by Theodore Plantinga.

Hitler and his Nazi empire sought to exterminate the Jews as a race. In our time there are liberal Christians who are so struck by the horror and enormity of this crime that they tell us solemnly that there must be no more evangelizing of the Jews. To lead the Jews to become Christians would be to carry forward Hitler's program of eliminating the Jews as a people.

In this little book, Prof. Richard DeRidder of Calvin Seminary squarely opposes such nonsense by emphasizing that Christians are supposed to call the Jews to repentance and lead them to Christ. But in his eagerness to win over the Jews, he goes too far.

In Romans 11:1 we read: "Has God rejected his people? By no means." DeRidder assumes that this beautiful assurance applies to the **physical** descendants of Abraham, that is, the Jews. It seems to me, however, that the church (including both Jews and Gentiles) is meant, for the church is the new Israel, the heir to the promises made to Abraham's seed. When Paul declares that "all Israel" will be saved, he includes the "full number of the Gentiles" (Rom. 11: 25-6).

De Ridder's informative little book, then, is flawed by an exegetical misconception. Is that really so serious? It isn't if his emphasis leads to an intensive evangelism program aimed at the Jews. The danger, however, is that Christians who think as DeRidder does will be mesmerized by the modern state of Israel, as though Israel were some sort of key to the events immediately preceding Christ's return. In other words, DeRidder's misconception leaves the door open to the kind of speculation we find in the writings of Hal Lindsey and company.

Has God rejected the Jews? The question is not ours to ask. All we know is that we are commissioned to preach to the Jews and to welcome them into the fellowship of the body of Christ in the same way that we welcome others who respond to the gospel call.

We, the church of Jesus Christ drawn from all nations, are the new Israel. The promises made to God's people throughout the Scriptures apply to us! Let's invite the world's unbelieving Jews to join their many brothers in the flesh who have accepted Jesus as the Messiah promised in the Old Testament. But let's not talk about special promises to the Jews, as DeRidder does (pp. 72, 81). Does God have first and second class citizens in His Kingdom?

Europe on the Quebec Question

Nationalism and the National Question, by Nicole Arnaud and Jacques Dofny, translated by Penelope Williams; published by Black Rose Books, Montreal, 1977; paperback, 134 pages; $5.95, also available in hardcover at $12.95. Reviewed by Theodore Plantinga.

The question of Quebec's future role within Canada is so important that any new book devoted to it deserves careful attention. **Nationalism and the National Question** is a dialogue between two professors working in Quebec. Both of them are from Europe — one from Belgium and one from southern France. The comparisons they draw between the Quebec problem and the problems of the minorities in Belgium and France are what make the book unique.

The main drawback of the book is that all issues are viewed through left-wing lenses.

Journey through the Night

by **Anne DeVries**

After the second world war, Anne DeVries, Holland's most popular novelist, was commissioned to capture in literary form the spirit and agony of those five harrowing years of Nazi occupation. The result was *Journey through the Night*, a four volume runaway bestseller that has gone through more than 30 printings in the Netherlands. This series, which appeals to young and old, is now available in English translation:

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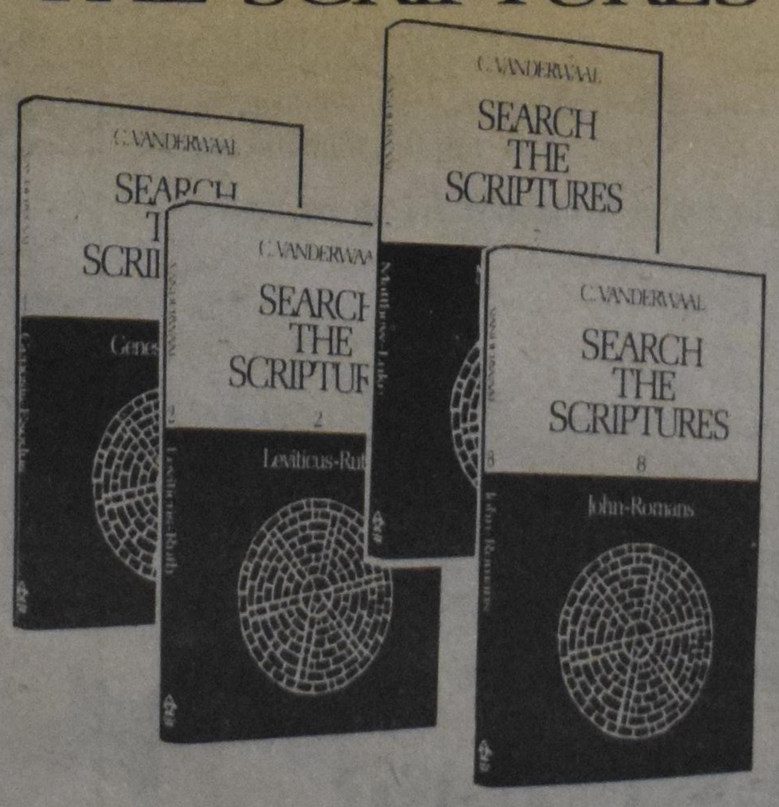

by **Dr. C. Vanderwaal**

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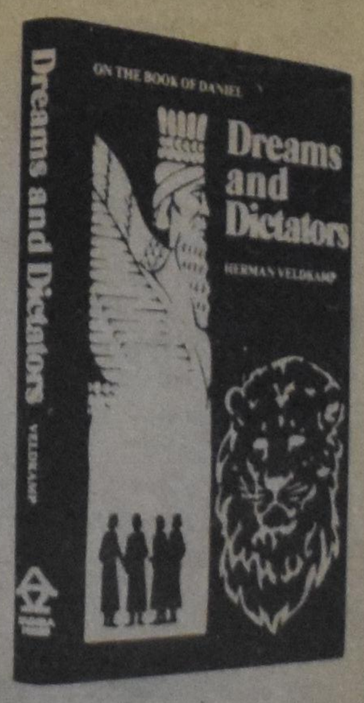
Dreams and Dictators

by **Herman Veldkamp**



Daniel lived in frightening days: God's people were in the grip of a pagan empire, and that empire was under growing pressure from without. Against this background, Herman Veldkamp tells a dramatic story of dreams and dictators, of fearful visions and empires in collision, emphasizing that God's people are never forgotten, however desperate their plight.

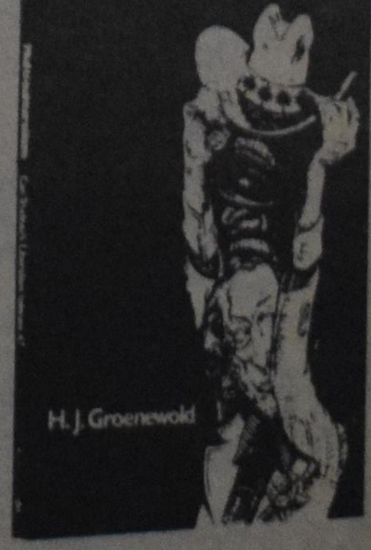
Veldkamp shows us how prophecy and history blend in the book of Daniel to present a single message. That message is intended to strengthen believers of all ages as they face the assaults of satan and his hosts and pray feverishly for the return and final triumph of Christ.

$4.95

Multiculturalism

Can Trudeau's liberalism tolerate it?

by **H.J. Groenewold**



This penetrating essay is an appeal for a restoration of the original vision of Canada's founding fathers. That vision, the author argues, leaves room for great cultural diversity, but it has been eclipsed by the liberal tradition spearheaded by the Liberal Party of Pierre Trudeau. The author pleads for a structural pluralism as the key to Canada's survival and future. The alternative is an "affluent continentalism" that threatens to swallow Canada whole.

$1.95